

of the twelue Patri-
Sonnes of IACOB : translated out of
Greek into Latine by ROBERT GRANT
Sometime Bishop of Lincoln, and out of his
Copy into French and Dutch by
others : now englished
by A. G.

To the credit wherof an auncient Greeke copy
in parchment is kept in the University Library
Cambridge.



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*Mr. Hughes
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Mr. Hughes
[Signature]
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About these our happy daies in
some respect, good Christians
haue and enjoy diuers and hun-
dry works, tending to the sub-
uersion of *Belial* and the erec-
tion of godlinesse: yet considering that as
earthly, so we spirituall soldiours, ieldome
runne to the watch without allarum: I
thought it conuenient to call vpon you
with this graue and godly booke, of long
time hid in Hebrue, now come to light
in English. The malice of the Iewish peo-
ple in concealing it, by reason of Christ the
righteous, so often prefigured, was in-
tollerable, but the singular prouidence of
God in preserving it, unspeakeable: & now
at the last, though chargeable, yet fruitfull
is the expressing & printing in our naturall
language of this so worthy, so golden &
writ: being of it selfe, without the access-
ry painting of eloquent speech, a Mirror
for Princes, a preacher for all Christians, a
beautiful glasse for womē, for children, ser-
uants, & such like; a wise, plausible, & most
ready schoolemaster, for to apply to euery
particular estate his peculiar property.
Art thou a Prince, a Magistrate, a ruler,
let him rule thee: If thou thinkest
manly courage, he teacheth valiant
if thou seekest to gouerne aright, he will
thee to fly tyranny: if thou thinkest after ma-
ners of life, he soundeth it out, that vaine

Lent.

Jacob.

glory, fornication & discord, weaken, & at length utterly consume mobility. Let me proceed farther, & aske a question. Art thou a bishop, a minister, a preacher of Christs birth, life and death? behold *I ent* as a Lanterne. Thou canst teach thy selfe, but he can reach thee better: thou speakest to other, harkē to him that talketh to thee: of thy office, how holy it is, how honourable, the contempters therof how miserable, by whom begun, continued, & confirmed: of thy state of life, what, & how it should be *Nunquā sine Sale, sine Sole*: to be short: of thy blessednes if thou art godly, wise, and learned: of thine and their plagues where thou liuest, if wicked and ignorant. What should I say more? Looke vpon *Jacob*, O you Parēts, peruse the 12 godly Fathers in time and order: learn of him & his, to pray to God in Christ his name for your Children, haue regard to their instruction: the want of the former your children shal mis: the neglecte of the latter, you your selues shall bewaile. For the hartie prayer of a father to the Almighty for his Children is a riht singular benifit: but he that for lesse pity giueth them the bridle, is before God accounted a guilty partaker of their sinfull race. View this book therefore, harken how to teach your selues & your children, *I ent* haue already handled a Sicke mans Salu: Inoy now at length a Sicke mans tongue to instruct them when you leaue them, and what

end will be lamentation, but yours lamentable misery. And come you hither you children of the earth, read, see, and say that old father *Ruben* with his good bretheren *Ruben*, readily & rightly describe the blessed path of righteousness, and the forlorne way of *Belial*, the one to fly, the other to followe. Wilt thou begin with the eldest, for that old age seemeth wisest? stop not then the eares of thy heart and body to so wise and sweete a Charmer. O the number, O the ougly some portrature of those deadly spirits, that he hath so orderly numbered, and cunningly coloured:

Lechery, } *Pride,*
Envy, } *Vaine glory,*
Gluttony, } *Vnrightheousnesse,*
Brauery, } *Wilsfull ignorance.*

All these as they seeme, are indeed pernicious: but the former is most detestable, the end whereof is consumption of this earthly body, & destruction of the soule. Which wellspring and puddle of euill, if thou wilt haue dried vp, cease from drunkennesse: if not see it, haue not a narrowe and greedy eye upon a beutifull face; if not drinke, stop thy mouth from busie questions with women: to conclude, if not therein be ducked, be crowned, vse labour, tame your children. For in this I ouershoating my selfe, (saith *Ruben* to his Children) desired my Fathers bed. Therefore looke not upon the

beauty of Women, make not your daughters
ings, but keepe your selves occupied; either
in learning or some worke: charge your wives
and Daughters that they trimme not their
heades, vwill them to chasten their lookes
for every woman that dealeth deceitfully in
those things, is reserved to the punishment
of the World to come. VVhich trade of
life to eschewe, seeing it is difficult with-
out the fulfilling of the lawe, and the lawe
partly consisteth in mutuall loue: strive with
Simeon the second brother to auoide strife,
which blindeth the mind, pineth the body,
promoketh murder. The remedy wherof is
both forgiuing & forgetting. Take to thee
Iosephs cheerefull countenance, a perfecte
platforme of a quiet minde: yet set before
thine eyes *Simeons* withered hand, a right
plague for such as sin. Al which disquietnes
& mischief safely to set aside, let not *Iuda*
be set apart. Gather by him experience,
that for a man to glory in his owne workes
is finfull, and he which vpbraideth another
mans vice, standeth slippery. *Iuda* choked
Ruben his eldest brother with his fornication:
marke, who sinned immediately but
envious & railing *Iuda*? Did he not offend
after the flesh in the Chananites house? did
hee not take a Wife without consent of
parents? two great sins, & alas in these
daies too much vsed, yet punished, the one
with want, or at least small ioy of children,
saith father *Iuda*, the Patriarch; but the o-
ther

Simeon.

Iuda.

coule, sayth S. *Paul*. Wherefore abstaine
from wine, abhor drunkenness: for such a
one slandereth not, rehearseth not another
mans sins, breedeth no seditio, but imbra-
ceth loue and charity in a single heart: as *Isachar*,
good Father *Isachar*, who neuer railed, nor
was hurtfull and spitefull to his neighbor,
neuer eate his meat alone but gaue part to
the poore, neuer remoued the bounds and
markes of other mens ground, but loued
all men as his naturall children. O that as
we read this, so we might expresse the same
in life and conuersation. Mercy and Loue
is a pretious iuell, the maintainers whereof
being ioyntly connexed prosper, once dis-
seuered come to nought. For the waters
(sayth *Zabulon*) wash away the sand, when *Zabulon*
the stones & timber are dissolued: Whose
mercy & singular compassion was rewar-
ded singularly. Sift his testament, resem-
ble his rare charity in clothing the naked,
and feeding the hungry, knowne and vn-
known, as well strangers as his countrie-
men. Let not the spirit of *Dan* possesse *Dan*.
your minde: suffer not the wrath of *Gad*. *Gad*.
to settle in your hart: for such work with
sore instrumentes, bitter speech, trechery,
and violent hands, yeelding fruit not much
valde, as you may reade, as you may see.
Wilt thou be taught the ready path to that
that thou doest seek? Two waies there be
(sayth *Asa*) Vice the one, the other vertue. *Asa*.

Nephelims race. Embrace the latter, es-
chew the former. But hee that walketh in
the both blindeth men, deceiueth himselfe
& mocketh God, whose double faced dea-
ling shalbe double punished. Such are the
couetous, such are they that are merciful in
enimiesse, such are they sayth *Asa*, that fast
from meats, but not fro fornication. I haue
therefore a simple heart with righteous *Jo-*
seph. the blessed of the Lord, the right figure
of Iesus Christ: for hatred he shewed loue:
being cursed he blessed, being shot through
he did not so much as bend his bowe: albe-
it his brethren would haue slaine him, al-
beit they cast him into a well, though they
sold him as a bondslau, and that to stran-
gers, and such as hated shepheards to the
death, of whom he was whipped & torme-
nted: yet he, when they stood in feare, gaue
them comfort: when they were well nigh
furnished, gaue them food: when by his au-
thority might destroy, by his authority
did preserue: being their Lord, vsing them
as his betters: being their brother, accep-
ting them as his children: their vnkindnes
not spoken of, their conspiracies forgotten,
their cruell dealing most louingly, most
mercifully forgiuen. You haue heard his
loue toward his neighbor, harken his obe-
dience toward God: when he was misera-
bly afflicted did he rage and swell? when he
was made a bondslane of a free mans son,
did hee cry out of heauen? beeing vtterly
forsaken

forfaken, did he vnpatiently accule Gods
iustice? no, *Expectans expectauit dominum.*
And at the last, the Lord which hid his face
did shewe his countenance, of a caitife, in
respekte, making him free, of a freeman
welthy, of a welthy subiecte, an honorable
personage, Lord president of *Pharos* land.
Whom the *Egyptians* being aliue, loued,
being dead loued, being rotten loued, who
liuing neither wealth nor woe could make
to swell: neither promise or threats of the
Egyptian strumpet could make slide: and
therefore being dead, neither, world, diuel,
normans policy could make forgotten. O
that our mortall race might thus beginne,
thus perseuere, might thus, thus O Lord,
most happily finish. The Spirit is willing,
but the fleshe is weake. Learne therfore of
Beniamin to inflame thy heart, that thou
maist be ready both in body and soule. *Let Eccles. 44*
vs sayth Ecclesiast. commend (and so say I,
let vs behold) *the noble famous men, & the*
Generation of our Fore-elders. For many
glorious Actes hath the Lord done in them,
and shewed his great power euer since the
beginning. Vpon the consideration wher-
of, and especially for that I woulde haue
nothing wanting in this booke that might
serue thy contentation, I thought it as well
pertinent to deale with the righteous Fa-
ther, as with the godly children. For to shew
a face onely without a body, hath his
deserued commendation: but whoso pain-
teth

reth a leg without a body, or a body without a heade, it shall nor be amisse as I suppose, as well to tearme him a foolish painter as to iudge the thing vndiscreetly painted. Wherefore aswel to see the head as the leg, and to heare the Father as the children, I haue faithfully drawn out of Scripture (& not according to my fancy fashioned) the death and testament of *Iacob* that blessed and right happy Father, added to this ancient monument of the Children. Therefore to recompence my paines read them, but read them diligently, neither read only, but contend to follow. For the imitation of good and godly men is the direct way and course to godlinesse. So may we account of *Iacobs* blessing, & so may we thoroughly challenge to be his Children. Children I meane not by flesh but spirit. The Lord which made heauen and earth, the Lord which gaue his sonne to shed his heart bloud for vs, God which disposeth all things to his pleasure, preserue our King, increase our faith, and make vs thankfull for his benefits, *Amen.*

RICHARD DAY.

THE TESTAMENT OF
COB, MADE AT HIS DEATH
TO HIS TWELVE SONNES, THE
Patriarches, concerning what should betide them
in the last dayes : gathered out of Genesis, 48.
49. and added vnto this Booke.



Come hearken my Sonnes, & what things I give,
my blessing and my ban.
The first to them that godly live,
the last to wicked man.

The Testament of I A C O B.

Genel. 23.

Simple for
innocent.

Rom. 9.
Iacobus helo
and ser of
ment hat
of Grace.

Gen. 27.

Gen. 26.

Gen. 27.

Iacob the Sonne of I-
saac, borne of Rebecca in
the yeare of the world,
2108. his father being
threescore yeares of age,
was a perfect man and Righte-
ous, dwelling in Tentes, not gi-
uen to pleasure and hunting, as
his elder brother, elder by nature,
not by grace, for the elder shall serue
the yonger, sayth the Lord. Why
not for that Iacob had so deser-
ued, but because GOD had so ap-
pointed. Wherefore when he thus
by the determinate will of God,
and heavenly disposition, which
ordereth things whatsoeuer, had
got his brothers birthright, and
his fathers blessing, his parents
considering that the slippery dales
of carnall copulatio did approach,

and

and heartily fearing his Brother
 Esau, for that he conceived mur-
 der in his heart, and instituted a
 birth day of his diuells purpose,
 sent him from Bersaba to Mesopota-
 mia, to Laban his mothers bro-
 ther, there honestly to take a wife
 and quietly to liue. For matrimo-
 nie without consent of Parents,
 and due consideration of either
 partie contracted, as it breedeth
 their disquietnesse, so it prouoketh
 Gods displeasure. Iacob therefore,
 after long trauell, being placed
 with his Uncle Laban, and ser-
 uing him fourteene yeares in la-
 bour and paine (albeit he was the
 Childe of promise, the Blessed of
 the Lord, borne of a free woman,
 and that which is more, his Un-
 cles bone and flesh, and Lord of
 Canaan: not arguing with him-
 self as the worldly children of this
 earth: saying shall I which was a
 free and wealthie man some time
 made a seruant: shall I be a

A caution
 for mar-
 riage.

Trouble
 and paine
 are desti-
 ned to the
 elect.

An exam-
 ple for
 children.

A godly
note for
servants.

Drudge in my kinsmans house, be-
ing sent to marry & not to serue)
had giuen him by Laban to wife
for his good serbice (by which god
blessed that little that Laban had
before & his two Daughters, Lea
first, then Rachel with their hand-
maids Bilha and Zilpha: of whom,
according to the promise made to
him in Bethell, that his seed should
be multiplied, he begat xii. sonnes
xii. godlie fathers of the earth:

Ruben.	Dan.	Nachar.
Simeon.	Neptalin.	Zabulon.
Leui.	Gad.	Ioseph.
Iuda.	Aser.	Beniamin.

Many life
is but a pil-
grimage.

Thus hee being blessed of the
Lord, as well in Chidzen as in
substance, returned againe to his
natiue countrie, he & his children
there to liue and there to die. But
behold the diuine prouidence of
God! after three and thirty yeres
expired, he was remooued fro
narr to Gosen in Egypt by meanes

of his son Joseph cheefe steward
of Pharaos land, whome his bre-
thren heretofore had sold. Where
when he had liued 17. yeares, and
seene his family encreased excee-
dingly, to his great ioy and com-
fort no doubt, especiallie all the
other countries about being pla-
gued with a great famine, & he by
Gods mercie not greatly feeling
the same, perceiuing also his trou-
blesome pilgrimage drawing to
an end, called his son Ioseph vnto
him, & said, If I haue found grace in
thy sight, oh put thy hand vnder my
thigh (for in this order they took
an oth in Iacobs time) deale mer-
cifully with me and truely, burie mee
not in Egypt, but let mee sleepe with
my Fathers: Where, noting his
true faith in the promise of GOD
made to his Fathers, willed him
to looke for Canaan his hoped in-
heritance, and not to trust in Pha-
raos land. To which his request
when Ioseph his louing sonne ob-
eyed

God alway
prouideth
for the
righteous.

Parents
ought to
teill their
children
Gods bles-
sings.

That is
shal be vn-
der their
tribes.

Gently did condescend : Jacob ta-
king a little more strength vnto
him, and sitting vp, Desirous also
to shew forth the great goodnesse
of the Lord in preserving him and
his, said : God Almighty appeared
vnto mee at Luz in the Land of Cana-
an, and blessed mee : saying, Beholde
I will make thee fruitefull ; and cause
thee to multiplie, and will make a
great number of people of thee, and
wil give this Lande vnto thy seede for
an euerlasting possession. Thy sonnes
Manasses and *Ephraim* I take as mine
owne, their owne bretheren shall bee
called after their name. As I came
from *Mesopotamia*, *Rahell* dyed
in the Lande of *Canaan*, and was
buried by the waye to *Ephratha*, the
same is *Bethlehem*. Then *Jacob*,
albeit somewhat diuine for age,
beholdinge *Iosephs* two sonnes,
said : What are these ? *Ioseph* answered : they are my sonnes
which God hath giuen mee. O bring
them to mee, saide *Jacob*, and let me
bless

Bless them. I hadde not thought to
haue seene thy face Joseph, yet to God
hath shewed me thy seede.

God in whose sight my fathers
Abraham and Isaac did walke: GOD
which hath fedde me all my lyfe long
vntill this daie, and the angell which
hath deliuered me from all euill, blesse
these lads, and let my name be ha-
med in them: and the name of my Fa-
thers, Abraham and Isaac, and that
they may growe into a multitude in
the midst of the earth.

Then as Joseph lifted his fa-
thers hand from Ephraim, to Ma-
nasses the elder, Jacob saide: Let it
be, I know it well my sonne, hee shall
also be a great people, but his yonger
brother shall be greater: in thee let Is-
raell blesse and say, God make thee as
Ephraim & Manasses. After this he
sitting said: Behold Joseph, I die,
God shall be with you, and bring you
again to the Lande of your Fathers.
Moreover I giue vnto thee a portion
of Lande among thy Brethren, which

Christ.

Counted
as one of
his childre,
not that
they should
pray vnto
him being
dead, as
I haue
said, but
that
God ha-
ueth
mercy on
whome hee
will.

By Faith
Jacob di-
uideth the
Land, as
he had
said.

conquered by sword and Bowe of the Amorites. And come you hither also, O my children, that I may tell you what shall come on you in the laste dayes: Gather yee together, and heare ye sonnes of *Jacob*, harken vnto *Israel* your Father.

Begotten
in my
youth.

Ruben, my first borne; my Might, my strength, excellent in dignity and power, vnconstant as water, thou shalt not excell, because thou diddest defile my couch.

Leui had no
Tribe, and
Symeon
was vnder
Juda.
Iudg. cap. i.

Symeon and *Leui*, Brethren in euill, who in your wrath slew a manne, and in your selfewill digged downe a Wall: Cursed bee your wrath, for it was shamelesse, and your fiercenesse, for it was cruell. I will diuide you in *Jacob*, and scatter you in *Israel*.

Blessinger
of *Juda*, a
worthy
captaine.

Juda, thy hand shall bee on the necke of thine enemies. Thy brethren shall stoope vnto thee, as a Lyon whelp: shall thou come vp from the spoyle: thou shalt couche as a Lyon, and as a Lyonesse. Who shall sye thee vpper? a. The keeper shall

not depart from thee, nor a lawe giuer
from between thy feete, vntill *Shi-* A Noble
Prince,
Christ.
loh come, all Nations shall seeke af-
ter him. 3. Thou shalt bind thy asse
sole to the Vine, and the asse coult to
the best vine; thou shalt washe thy A fertile
Land.
garment in wine, and thy cloke in the
blood of grapes: thy eies shall bee red
with Wine, and thy teeth white with
Mylke.

Zabulon, thou shalt dwell by the sea
side, and thou shalt bee an Hauen for
ships: thy border shall be vnto *Bidon*.

Issachar, thou shalt be a strong asse,
couching downe beetweene two bur-
dens. And thou shalt see that rest is
good, and that the land is pleasant,
and shalt bowe thy shoulder to beare,
and shalt bee subiect vnto tribute.

Dan, thou shalt Iudge the people, Iudg 13.14.
as one of the Tribes of Israell. Dan 15.16.
thou shalt bee a serpent by the waie,
an adder by the parhe, byting the
Horse heele, so that his Rider shall
fall backward. When Jacob foresee-
ing in his mynde the great cala-

mercy that should betide his posterity comfortinge himselfe, and resting in Gods promise, cryed out with heart and minde: O Lord I haue waited for thy saluation:

Gen. an host of men shall overcome thee, but thou shalt overcome at the last.

And what shall I saie to *Asenath*? his bread shall bee fat, and hee shall haue pleasures for a king.

Leuit. *Neptalim* is a hind, sent for a present, giving goodly words.

Joseph is a flourishing Bough by a Well side, the small boughes shall runne vpon the Wall. The Archers shot against him and hated him: but his bowe was made strong, and his Armes strengthened by the hands of the almightie God of *Jacob*. Out of him shall come an Headman, a stone in *Israell*: All these things shall come from my Fathers, God which hath helped thee, & blessed thee with blessings of the Heaven, with Blessings of the deepe beneath, with blessings of breaste

Gen. 1. 1. 2.
Gen. 1. 2. 1.
Gen. 1. 3. 1.

Gen. 1. 4. 1.
Gen. 1. 5. 1.

Num. 33.

Jdg. 4. 5.

The blessing of *Joseph*.
Increase of familie.

All things come of God.

breastes and wombe. The blessings
of (my) thy Father, that I give thee,
are stronger than the blessings that I had
of mine elders. Vntill the end of the
hilles of the world they shall be on thy
head.

to make A
long
sanctified

Benjamin shall ravin as a Wolfe,
in the morning bee shall deuoure the
prey, and at night diuide the spoyle.
And now, when I shall bee gathered
to my people, burie mee with my Fa-
ther in the caue that is in the Field of
Ephron the Hethite, in the caue that
is in the Field of *Machpelath*, which is
before *Mamre* in the land of *Canaan*,
which *Abraham* bought, with the
Field of *Ephron* the Hethite, for a pos-
session to burie in, whereas were bu-
ried *Abraham* and *Sarah* his Wife, and
Isaac with *Rebecca*, and there I buri-
ed *Lea*. The Field, and the caue that is
therin, was bought of the Children of
Heth.

Not for the
holinesse of
the place
but for me-
mory of
Gods pro-
mise.

When *Jacob* had made an ende
of commanding all that he would
vnto his sonnes, hauing liued one

The Testament of Iacob.

A token of
a good
conscience.

hundred forty and seven yeares, he
plucked vp his feet into the bedde,
and quietly dyed. Then Ioseph
falling vpon his fathers face, and
kissing him with teares, caused
him to bee embalmed by Physiti-
ons, to the space of fortie dayes,
and mourned for him threescore
and ten dayes. Who departing
from Egypt into Canaan with
noble men of the land in Chariots
and horsemen, buried him in the
place which Iacob had appoynted.



And Iacob said vnto his sonnes
of comforte, for I haue found grace
in the sight of the Lord, and he
saith vnto me, I will be with thee,
and will bring thee backe into
Canaan, and thou shalt be buried
with thy fathers. And he said
vnto them, I will do as thou
sayest, for the Lord hath said
vnto me, I will be with thee,
and will bring thee backe into
Canaan, and thou shalt be buried
with thy fathers. And he said
vnto them, I will do as thou
sayest, for the Lord hath said
vnto me, I will be with thee,
and will bring thee backe into
Canaan, and thou shalt be buried
with thy fathers.



The Testament of R V B E N, made
to his Children at his death, concerning
the things that he had in his mind,
by the suggestion of the spirit of
foreknowledge.



Behold: the pot, the beare, the bed,
do note the strength, the lust
Of Ruben, and unconstant head,
who therefore was accurst.

The Testament

Prayer and repentance stayeth Gods wrath.

The blessing & prayer of a Father to God for his Children of what benefite.

In repentance the hart is to be considered, not externall action.

The eight instruments whereby man worketh, and the effects of them.

Life.

Seeing.

Hearing

Smelling

space of seven moneths, and I had perished if my father ^b Iacob had not prayed to the Lord for mee, because hee was minded to haue slayne mee. I was thirty yeares old when I did this euill in the sight of the Lord, and seven moneths was I sick to the death, and with a free heart did I seven yere penance before the Lord, I

dranke no wine nor strong drinke: no flesh came within my mouth: I tasted not any fine bread: but I mourned for my sinne, for it was great, and there shal none such bee done in Israell. And now my sonnes heare mee, that I may shewe you what I saw concerning the seauen spirits of crye in my repentance. Behold giueth seauen spirits, against a man, which are the well-springs of youthful works, and seuen spirits are giuen man in his creatis, whereby all his works are done. The first is the spirit of life, wherewith is created his being. The second is ^p spirit of seeing, wherewith cometh seeing. The third the spirit of hearing, wherewith cometh learning. The 4 is ^p spirit of smelling, wherewith cometh delight, by drawing in of the

of Ruben.

the aire, and by breathing of it out again.

The first is the spirit of speech, wherewith knowledge is made. The first is the spirit of Tasting, whereof commeth the feeling upon things that are to be eaten and drunk, and through them is ingendered Strength, because the substance of strength is in meat. The seventh is the spirit of seed and generation, wherewith entreteth in the lust of pleasure.

Speech.
Tasting.
Seed and of what property.

For this cause it is the last of creation, and the first of youth, because it is full of ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, and as an Ox to the stall. Among all these is the eight spirit, which is of sleepe, with whome is created the wasting away of nature, and the Image of Death. With these spirits are mingled the spirits of sinne. The first is the spirit of lechery, who lyeth within in the nature and senses of man. The second spirit unsatiableness lieth in the belly. The third spirit of strife, lieth in the Liver and in choler. The fourth spirit is of bravery and gallantes, that the party may seeme comely by excess. The fifth is the Spirit of pride, which moveth a man to minde a

Sleepe and of what property.
Eight spirits of error, and of what property.
Lechery.
Gluttony.
Envy.
Bravery.
Pride, of what property.

uer

The Testament

ver great things, or to thinke wel of him
 self. The first is the spirit of lying or vaine
 gloriousnesse: In boasting a mans selfe,
 and in desire to file his talke concerning
 his owne kindred and acquaintance. The
 seventh is the spirit of unrighteousnesse,
 which stirreth up the affectiōs that a man
 should performe the lustfull pleasures of
 his hart. For unrighteousnesse worketh
 with all the other spirits, by taking guile
 vnto him. Vnto all these spirits is mat-
 ched the eighth spirit, which is the spirit of
 sleepe or sluggishnesse, inerout and ima-
 gination, and so the soules of pong folkes
 perish, because their mindes are darke-
 ned and hidden fro the truth; and under-
 stand not the law of the Lord, neither obey
 the doctrine of their fathers as befall to
 me in my youth. But now my Children
 knowe the truth; and that shall perserue you.
 Hearken to your Father Robert, and let
 not your eyes in ruine gazing after wome-
 n, neither hee goe walking with a wiche
 man that is married, neither do yee seeke
 about; what Women doe a doing. For
 if I had not seene Bala bathing her selfe
 in a secrete place, I had not fallen into
 that great wickednes. But my mind ran

6 Vain glo-
 ry in what
 it consisteth.
 7 Vnright-
 eousnesse.

8 Wilfull
 ignorance.

Discom-
 duct of
 ignorance.

1 A greedy
 eye.
 2 Close co-
 ming with
 women.
 3 Busie
 questions.

upon the naked woman, that it suffe-
 red me not to sleepe till I had committed
 abomination. For while my Father Ia-
 cob was away at his Father Isaackes,
 and I in Gaderhard by Ephrata, a house of
 Bethleem, Bilha fell 4. Drunken, and as
 she lay a sleepe vncouered in her chamber,
 I went in so, and seeing her nakednesse,
 wrought wickednes with her: and leauing
 her asleepe went my way. By and by an
 angell of God bewrayed my wickednesse
 to my Father Iacob, who coming home
 murmured for mee, and touched not Bilha
 any more. Therefore looke not upon the
 beauty of women, neither muse you vp-
 on their dowings, but walk ye with a sin-
 gle heart in the feare of the Lord God,
 busying your selues about some Work,
 and keeping your selues occupied eyther
 in learning, or about your flockes, vntill
 such time as God giue you such wiues as
 belisteth, least you doe suffer, as I haue
 done. I durst not looke my Father in the
 face to his dying day, nor speake to any
 of my brethren for shame. My conscience
 biteth me even yet still for my sinne. But
 my Father comforted me, and prayed for
 mee vnto the Lord, that his wrath might
 passe

4 Drunken-
nesse.

Nothing
so secretly
done, but
it shall bee
open.
A godly
caution.

Labour &
preserva-
tion from
fornication.

A guilty
conscience
is a great
burden.

The Testament

passe away from mee, as the Lord him-
 selfe shewed vnto mee. Therefore from
 that time forth, I was kept from sinning
 any more. And you my children likewise
 keepe yee that I shall tell you, and you
 shall not sinne. For fornication is the
 destruction of the Soule, separating
 from God, and making it to draw vnto
 Idols, because it leadeth the minde and
 vnderstanding into errour, and bringeth
 men to their graue before their time.
 For whoredom hath vndone many men,
 and although a man be ancient or noble,
 yet doth it shame him & make him a laugh-
 ing stock, both before Belial and the sons
 of men. But Ioseph, because he kept him-
 selfe from all women, and cleansed his
 thoughts from all fornication, found fa-
 uour both before the Lord and men. The
 Egyptian woman did much to him by
 vsing the help of witches, and by offering
 him flauer sauces: but the purpose of his
 mind admitted no naysome desire. For
 this cause the God of our fathers deli-
 uered him from all death, both seen and vn-
 seen. For if fornication ouerrule not your
 minde, neither shall Belial prey
 against you. Women are hurtful things

The fruite
of fornication.

1. Destruction of the
soule.

2. Idolatry

3. Shortness
of life.

4. Ignomi-
nious
shame.

Iosephs
chastitie
rewarded.

my sonnes, because that when they want
power and strength against a man, they
work guilefully to draw him to them by
traines: and who they cannot ouermatch
in strength, him they overcome by deceit.
For the angell of the Lord which taught
me, tolde mee of them, that they be over-
mastered by the spirit of fornication more
then men bee, and that they be ever prac-
tising in their hearts against men, first ma-
king their mindes to erre by decking of
themselves, then shedding their poison in-
to them by sighte, and finally catching
them prisoners by their dowings: for a wo-
man is not able to inforce a man. Ther-
fore my sons fly fornication, charge your
selves & daughters that they trim not
their heads, and bid them to chasten their
looks: for euery woman that dealeth de-
ceitfully in these things, is reserved to the
punishment of the world to come. For by
such means were the watchers deceived
before the flood: as soon as they saw them
they fell in loue one with another, and co-
ming a working in their mindes, and
turned themselves into the shape of men,
and appeared to them in their company-
ing with their husbands: and the woman
by

Properties
of vnchaste
Women.

A note for
garish at-
tire, and
wanton
looks.

An exam-
ple of this
mischief.
Gen. 6.

The Testament

Teachers
infectious
compan-
corrupteth
the minde.

By concealing the desire of them in the i-
magination of their mind, brought forth
Ghosts. For the Watches appeared to
them of height unto Heauen. Therefore,
keepe your selues from fornication, and if
ye intende to haue a cleane minde, keepe
your senses from al Women, and forbide
them likewise the company of men, that
they may haue also cleane mindes. For
although conuivial companyings do not
alwayes worke wickednesse, yet breede
they incurable sines to them, and so by
euerlasting shame before Beliall, because
that fornication hath nesthet understand-
ing or godlinesse in it, and all enuious-
nesse dwelleth in the desire thereof, and for
that cause shall ye enuie the Children of
Leui, and seeke to be exalted aboue them,
but ye shall not be able to compasse it: for
God will avenge them, and you shall by a
dangerous death: for vnto Leui and Iuda
hath the Lord giuen the soveraignity, and
vnto me, and Dan and Ioseph, hath he
granted to be Princes with them. Where-
fore I charge you, heare Leui: for he shall
know the law of the Lord, and deale forth
iudgement, and offer sacrifices, for all Is-
rael, till the full time of Chast, the chief
Prince

Enuie acco-
panieth
fornicat &
shame fol-
loweth.
Gen. 49.

He proph-
etich of
Chast.

preſent, becauſe the Lord hath ſpoken it. A Faithfull
charge you by the God of heauen, that e- dealing
uery of you doe deale faithfullly with his with neigh-
neighbour, and ſticke vnto Levi in him- bours.
blenſſe of hart, that yee may receiue bleſ-
ſing at his mouth: for he ſhal bleſſe Iſraell Gen 5.49.
and Iuda. God hath choſen Iuda to be the
king of all people, wherefore worſhip you
his ſeede, for he ſhall dy for you in battels
both viſſible and inuiſible, and ſhall raigne
ouer you world without end.

Ruben hauing giuen his Children the
foresayd charge, and bleſſed them, dyed:
Then they put him in a coffin, & carrying
him out of Egypt, buried him at Hebron,
in the double Caue where his Fathers
ſlept.

C

The



¶ The Testament of SIMEON,
made to his Children at his death,
concerning Enuie.



The heart in womans mouth, the face,
the sword, the wolfe, the cap:
All these paint out the enniuous race.
that run to their mishap.

The Testament of Symeon.



The copy of Symeons wordes
which hee spake vnto his sons
at his death, in the hundred &
twentieth yeare of his life, in
the which Ioseph dyed. For they came to
visite him vpon his death bed, and he sit-
ting vp, kissed them saying.

Hearken my Children, heare me your
father Symeon, whatsoeuer I haue in my
hart. I am my father Iacobs second son,
and my mother Lea named me Symeon,
because the Lord heard her prayer. I be-
came very mightie, I went through with
my daunges, and was not affraide of any
thing. For my heart was stout, my mind
vnmoueable, & my stomach discourage-
able: for hardines is giuen of the highest
into mens soules and bodies. In those
daies I emuled Ioseph, because my father
loued him: I hardened my heart against
him to kill him, because the Prince of er-
roure sending forth the spirit of enuise, so
blinded my minde that I coulde not take
heed to spare my father Iacob. But his

Gen. 29.

Hardinesse
of wher it is
Gen. 37.

Man mur-
poletb.
God dis-
polet.

God, & the God of his fathers sending his
angell did rtd him out of my hands. For
while I went into Sychem to carrie tarre

The Testament

for our flockes, and Ruben into Dotaim, where al our necessities were layd up in store: our brother Iuda sold him vnto the Ismaelites: and therfore when my brother was come again, he was sorry, for he intended to haue conueied himselfe againe to our father. But I was angry wth Iuda, for letting him go a lue, and bare him grudge fūe moneths after: howbeit God letted mee, and restrained the working of my handes; for my right hand was halfe withered vp for viij. daies together: Then did I perceiue (my sorines) that that befell me for Iosephs sake: whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstaine from all rancor, enuie, and folly. For I knew I had conceiued a wicked thought against the Lord, and against my father Iacob, for my brother Iosephs sake whom I enuied.

Now therefore my children keepe your selues from the spirits of er²or and enuy. For enuie ouerruleth the minde of eu^rle Man, suffering him not to eate or drinke in rest, or to do any good thing, and is alwaies egging him to hate the party whom hee enuileth, and pining awaie at his

Enuy descri-
bed.

^a Blindeth
the mind.

^b Hindreth
sustenance

^c Prouoketh
murder.

^d Pineth at

his prosperitie. Two yeares together I punished my soule, in fasting in the feare of the Lord. For I knew that the waie to deliuer mee from enuy, was the feare of the Lord. If a man fly vnto the Lord, the wicked Spirit flieth from him, so as his mind becommeth meeke, and of spitefull he becommeth pittifull, bearing no grudge towards such as loue him, and so his enuy ceaseth. And because my father saw me sad, he asked me the cause of it. To whom I lied, saying: I haue a paine in my stomach: for I was sozelest of all my Brothers, for that I had been the cause of Iosephes selling into Egypt. And when I came into Egypt, I was put in ward by him as a spie: Then perceiued I, that I was iustly punished, and I was not soze for it. But Ioseph being a good man, and hauing Gods Spirit in him, and being full of pittie and mercy, minded not to do me any harm, but loued me as well as the residue of my brethren. Therefore my children, keepe your selues from all spite and enuy, and walk in singlenesse of minde, and good conscience, after the example of your fathers brother, that God may give you grace, glory, and blessednesse, vpon your

mens prosperitie.
A remedie
against en-
ny.

Gen. 42.

Ioseph
mercifull to
his brethren.
Gen. 50.

The Testament

sure to-
en of good
ature.

Properties
of Enuie.

1. Corrup-
tion of life.

2. Ditem-
perature of
body.

3. Small
leepe.

Genesi. 39.

A toke of a
quiet mind.

your heads as you see in him. Of all the
daies of his life, hee did neuer cast vs in
the teeth with it, but loued vs as his owne
soule, and more then his owne Children,
honouring vs, and giuing vs riches, cat-
tell, and corne abundantly. You there-
fore my childre, loue ye one another with
a good heart, and put from you the spirit
of Enuie; for it maketh a Mans soule
to grow sauage, marreth his body, bre-
deth wyath and war in his thoughts, let-
teth his bloud on fire, driueth him out of
his wits, & suffereth not reason to beare
any swaie or rule. Moreouer, it taketh a-
waie his sleepe, disquieteth his mind, and
maketh his body to tremble. For euery
sleep some spice of imagined malice gna-
weth him, cumbering his soule with Spi-
rits of mischief, making his body ghast-
ly, and his mind affrighted with trouble,
and appearing vnto men, as it were with
a pernicious Spirit, and poysoning out of
poyson. Therefore was Ioseph fayre of
face, beautifull and comely to behold, be-
cause no wicked thing dwelt in him, for
he had a countenance cleere from combe-
rance of mind. And now my children let
your hearts be meek before the Lord, and
walke

walke right before man: so shall ye finde
 fauor both with God & man: and beware
 that ye fal not to whoredome. For whore-
 dome is the mother of all naughtines, se-
 parating a man from God, & sending him
 to Belial. For I haue seene in Enockes
 writings, that you and your children shal
 be corrupted with whoredom, and do Le-
 ui wrong by the sword. But they shal not
 preuaile against Levi, because hee shall
 fight the Lords battels, and take all your
 tents, and very fewe shall be diuided in
 Levi and Iuda, for hee shall be your Cap-
 taine: and my father Iacob prophesied in
 his blessings, Behold I tel you all these
 things afore hand, that I may bee cleare
 from the sin of your soules. Now if you
 put from you all enuiousnes, and all stiff-
 neckednes, all my bones shall flourish as
 a rose in Israel, and my flesh as a Lillie in
 Iacob, and my sauor shall be as the sent of
 Libanus, & my holy ones shal be multipli-
 ed as the Cedars for ever, & their boughs
 shall spreade out in length for euermore.
 Then shall the seede of Chanaan perishe
 together with the remnant of all Amaleck.
 All the Capadocians shall perishe; and all
 the Sethians shall bee destroyed. Then
 shall

Effectes of
 whoredome.
 Gen. 49.

Parents tea-
 ching not
 their childr
 are guiltie.
 Commodi-
 ties of con-
 cord.

Exod. 17.

The Testament

Then shall the land of Cham faile, and all the people goe to wreck. Then shall all the Earth rest from trouble, and all men vnder Heauen from war. Then shall Sem be glorified, when the great Lord God of Israell appeareth vpon earth as a man, to saue Adam in him. Then shall the spirits of error be troden vnder foote, and men shall reigne ouer hurtful fiends: then shall I arise againe in ioy, and blesse the highest in his wonderful works: for God taking a body vpon him, and eating with men, shall saue men. And now my children obey Levi, and you shall be deliuered by Iuda: and aduance not your selues aboue these two tribes, for of them two shall the sauing health of **G D D** spring vnto vs. For the Lord shall set vp, of Levi a prince of priests, and of Iuda the King of Kings, God & man. So shall he saue all the Gentiles, and the offspring of Israell. For these things sakes I charge you to command your children, to keepe these things thoroughout all their generations.

And Symeon making an ende of these his sayings and commandements, to his children, slept with his fathers, when as he was of the age of an hundred & twenty yeares

ohn 1.



The fruite
of obediēce,
Gen. 49.

A note for
Parents.

yeares. And the they laid him in a coffin
of wood that rotteth not, that they might
carry his bones again into Hebron, & they
conquered him victoriously in the warre of the
Egyptians. For the Egyptians kept the
bones of Ioseph; in the kings treasure.
For their enchanter told them, that whe-
soever Iosephs bones were carried away,
there should be such a plague of misse and
darkenesse among the Egyptians, as one
brother should not know another, no not
even by torchlight: and Symeons children
bewailed their Father according to the
law of mourning, & continued in Egypt
till the day of their departing thence un-
der the hand of Moyse.

The



¶ The Testamēt of LEVI, made
to his Children at his death, concer-
ning Priesthood.



Fly sinne, be iust, rage not, giue light,
Ye Preachers of Gods word:
For what else sheweth sun and moone,
Dame Venus, Wolfe, and sword?



Lhe Copie of Leuis wordes,
namely which he spake to his
childzen concerning all the
things which they should do;
and which should happen to
them vnto the day of iudgement. Hee
was in wealth when he called them vnto
him, for hee knew before when hee should
die. So when they were come together
hee sayd vnto them.

I Leui was bred and boyn in Charran;
and after ward came with my father into
Sienem. I was at that time but young, a-
bout 20. yeres olde whē I helped my bro-
ther Symeon to reuenge our sister Dina
against Hemor. Now as we were fording
of our flockes in Abelmaul, the spirit of
the vnderstanding of the Lord came vpon
me, and I saw al men underminning their
stone wales, & how vnrighteousnes had
builded her selfe a fortreffe, & wickednes
sate vpon the tower therof. And I was so-
ry for mākind, & besought the lord to saue
them. Then fel there a sleep vpon me, and
I saw a very high mountaine: It was the
mountaine of Aspis in Abelmaul. And
beholde the heauens opened, and the An-
gell

Leui his
bi th and
countrey.
Gen. 34.

Loe of a
true Pa-
mour
The vision
of Leui.

Christ.

gell of God sayd vnto me: Leui, come hither: and I went from the first heauen to the second, and there saw the water hanging betweene the one and the other. And I saw the 3^d. heauen much brighter then

Christ

them both: for the height thereof was infinit. And I sayd to the angel, what meaneth this? And the angell answered mee, maruel not at these things, for thou shalt see foure heauens yet brighter, & without comparison when thou comest vp to the 4th. For thou shalt stande by the Lord, and be his Minister, and utter his secrets vnto men, and preach of the deliuerer of Israel, which is to come: by thee and by Iuda the Lord will appeare to men to saue al mankind in them. Thy life shall depend vpon the Lord, by him shalt thou haue thy fields, vineyards, fruits, gold, and siluer. Therefore hearken as touching the seauen hea-
 1 uens. The lowest is most lowlyng, because it is neereſt to al the vnrightheousnes
 2 of men. The second hath fire, snowe, and pſe, prepared by the Lords appointment
 3 againſt the day of Gods rightfull iudgement. In it are all the ſpirits of vengeance for the puniſhing of the wicked. In the third are the powers of holis ordained a-
 gainſt

gainst the daie of iudgement, to take ven-
 geance vpon the spirits of the dead. In the fourth aboue these, are the
 spirits of the just in the higher places dwelleth 4
 great glory in the holy of all holies aboue
 all holinesse. In the next vnto this are the 5
 angels that do seruice in Gods presence,
 and seeke his fauour in al the ignorances
 of the righteous. They offer to the Lord
 the sweet sauour of a reasonable seruice, a
 sacrifice without bloud. In the other that
 is vnder this, are the Angels that bring
 answers from the Angels in Gods pre-
 sence. In that which is aboue it, are the 7
 thrones and potestates, wherein is conti-
 nuall offering vp of Pyrites vnto God.
 Therfore wheloeuer the Lord looketh vp
 on vs, al of vs are moued; yea, and euen
 heauen, earth, and the bottomlesse deepe
 are moued at the sight of his greatnesse,
 but the children of men being wittles, shal
 liue & prouoke the highest vnto wrath.
 Now therfore vnderstand that the Lord
 will execute iudgement vpon the childre
 of men. Because that men will still con-
 tinue in unbeliefe and vnrighteousnesse,
 euen when the stones shal cleaue asunder,
 the sunne be darkened, the waters dried
 vp.

by the fire quake, and all creatures be troubled at the coming of the invisible Spirit, and the spoiling of them in the passion of the highest: therefore shall they be condemned to punishment. The highest then hath heard the prayer, to separate them from unrighteousness, and to make them his sonne and seruant, and a minister of his presence; a lanterne of knowledge to lighten Iacob throughly, and to be as a day sunne among the children of Israel, and vnto thee and thy seed shall the power of blessing be giuen, till God visit all nations in the bowelles of the mercy of his Sonne for ever. Neuerthelesse thy sancti-
 shall lay their hands vpon him to crucifie him, and for this cause is wisdom and vnderstanding giuen vnto thee, to giue thy children knowledge of him, because that if they blesse him, they shall be blessed, and they that curse him shall perishe in his sight. And the angel opened me the gates of Heauen, and I saw the holy Temple, and the highest sitting on the throne of glorie, and hee sayd to mee: Levi I haue giuen thee the blessings of the priesthood till I come my selfe to dwell in the midst of Israel. Then the angel brought me down

A minister
 what he
 should be:
 of himselfe
 not righte-
 reous.

Math. 3.
 End of the
 priesthood
 prophesi-
 ed.

Christ his
 passio pro-
 phesied.

Christ.

come to the earth, and gaue me a shield
and a sworde. saying Execute vengeance
in Sichem for Dina, and I will bee with
thee, for God hath sent mee. And at that
time I slue the Sonnes of Hemor, as it
is written in the tables of Heauen. And
I sayd vnto him, Lord I pray thee tell me
my name that I may call vppon thee in
the time of my trouble. And he answered,
I am an Angell which excuseth Israel,
that he might not be stricken for euer, be-
cause all wicked Spirites ly in waite for
him. Afterward being waked as it were
out of sleep, I blessed the most highest, and
the angell that excuseth the offspring of Is-
rael, and all righteous men. And when I
came to my father, I found an Aspe of
masse, whereupon the hill toke the name
of Aspis. which is hard by Gebat on the
right side of Abila. And I said vnto these sa-
tings in my heart, and I counselled my fa-
ther and my brother Ruben to perswade
the sonnes of Hemor to be circumcised, be-
cause I was zealously grieued for the ab-
omination which they had wrought in
Israel. For first of all I killed Sichem, and
then Symeon killed Hemor, and after vs
came our brethren who smote the Citie
with

Gen. 34.

Christ our
redeemer.

The reule
of a Mini-
ster.

Gen. 34.

Gen 34.

Gen. 49.

The man-
ner not
the doing
rebuked.

The sin of
the Siche-
mites.

Raped Di-
na.

persecuted
strangers.

Gen. 12.

Rauished
their
wives.

with the edge of the sword. When my fa-
ther heard of it he was grieu'd, because
they had receiued circumcision, and were
killed afterwarde, and therefore he dealt
otherwise with vs in blessing. For he sin-
ned in doing it against his will, and he
sicke the same day. But I knew then the
Lord intended euill to the Sichemites, be-
cause they had hertofore purposed to haue
done the like vnto Sara, as they did vnto
our sister Dina: but GOD letted them.
And they persecuted our father Abraham
(as then a stranger) and carried awaie his
cattell, and furthermore did beate Ishaac
very sore, who was born in his house. Af-
ter the same manner deale they with all
other strangers, taking away their wives
from them by force, and driving the men
themselues out of their country. For which
cause the wrath of the Lord came vpon them
in the end. And I said to my father: Shall
hee not offend: for God will bring the
Chanaanites to nothing before thee, and
giue their land vnto thee, & vnto thy holy
one after thee. For from henceforth Siche-
m shall be called the citie of foolcs, because
that as men do scorne foolcs, so haue we
scorned them for their working of folly in
Israel.

Israel in taking away our sister for to be-
 lie her. Then came we into Bethel, and
 there when I had sacrificed these oxen and
 calves together, I saw the thing again
 as I had seene it before. And I saw seven
 men in white rayment, saying unto me
 Up, put on the Stole of Holiness, the
 crowne of righteousness, the Reasonall
 of understanding, the Robe of truth, the
 Breastplate of faith, the Girdle of holiness
 and the ephod of Prophecy. And so euery
 of them bringing something with him, did
 put the upon me, saying: Be thou bened-
 ict the Lords priest, thou and thy seed
 for evermore. The first of them annointe
 me with holy oyle, and gaue me the
 heptet of iudgement. The second waſhed
 me with cleane water, and oiled me with
 bread and wine, that is to witte with the
 most holy of holies, and clothed me with
 a glorious robe down to the ground. The
 third did put upon me a silken garnette
 like unto an Ephod. The fourth girded
 me with a girdle like unto purple. The
 fifth gaue unto me an olive bough, verp
 full of fatnesse. The sixt did set the Mitre
 of priesthood upon my head. The seventh
 oiled my hands with incense, to the in-
 tent

Gen. 31.

The mini-
sterie de-
scribed.

Exod. 28

Leuit. 8.

Judith A.
 -1000000
 -1000000
 -1000000
 -1000000
 -1000000

The three
blessings of
the family
of Leui.

Christ pro-
phesied.

A distribu-
ting exclu-
deth the
sole recei-
ving of the
Sacrament.

tent I should execute the office of a priest
unto the Lord: And he said unto me, Le-
vie, unto three principall things is thy
seed appointed of God, namely to bee a
signe of glorious Lord that is to come,
and he that belongeth shall be the first. The
great lot shall not fall upon him, the se-
cond shall be in priesthood, and the third
shall haue a new name, because a King
shall rise up in Iuda, and renew my priest-
hood, according unto the figure of y^e Gene-
sis among all nations. But the coming
of him is miserable, as who shall bee the
Prophet of the highest, borne of the seed
of our father Abraham. All the vilest
things of Israel shall bee giuen unto thee
and to thy leue, and you shall be all that
is faire to see, and thy seed shall distri-
bute the Lords Table, and of them shall
bee high Priests, Judges, and Scribes
for in their mouth shall the holy things be
kept, when I awake, I perceiue that
this vision was shew the other, and I la-
is upon mine hart, and shew it not vnto
any man liuing upon the earth. The first
two dayes I and hus went to our grand-
father Isaac, and he blessed me according
to all the sayings of the visions that I haue
seene

knew, but he would not goe with him into
 Beersheba. But when we came to Bethel, my
 father Jacob saw a vision concerning
 me, that I should bee their priest be fore
 the Lord. And he arose in the morning,
 and told all things to the Lord by me.
 Then came we to Hebron to dwell there,
 and by and by Isaac called me to expound
 the lawe of the Lord according as Gods
 noy had shewed it to me, and he taught
 me the lawe of cleane beasts, sacrifices,
 burnt offerings, drinkings, firstlings,
 offerings, and offerings for health. And
 he taught me the understanding, and
 called upon me continually before the Lord
 saying, By nature, I am cleave to the spi-
 rit of fornication, for he will follow thee
 and defile the holy things by thy seed.
 These things take thee in thy youth
 such harme as hath not any diuine nor
 magick, nor is of the kindred of the
 prophets, or of the gentiles. And before
 thou enter into the holies, wash and like
 before thou sacrificest, or also when thou
 hast done, offer unto the Lord the fruites
 of the same trees that are ever green as
 my father Abraham taught me to do, and
 the skin of all cleane beasts, and of cleane

The Testament

foules offer thou in sacrifice. Likewise
 offer vp thy first borne of all things, and
 the first frutes of thy Vine, and sprinkle
 all thy sacrifices with salt. Now therefore
 my Sonnes, keep ye all the things that
 I commaund you: for whatsoeuer I haue
 heard of my fathers, that haue I tolde
 vnto you. I am cleare from al the wicked-
 nesse and sinne which you shal commit to
 the end of the world: Ye shal worke wic-
 kednes against the sauour of the world,
 and ye shal seduce Israel, stirring vp much
 euill against him from the Lorde, and
 dealing wickedly with him, so that Ieru-
 salem shall not continue, by reason of your
 naughtinesse. The veile of the Temple
 shall bee rent in sunder, to discover your
 foulenesse; and ye shal bee scattered as
 prisoners among the heathen, and bee
 leaped, cutted, and trodden vnder foot.
 Nevertheless the house which the Lorde
 shall chuse, shall bee called Ierusalem, as
 the booke of Ezech the righteous con-
 taineth. Therefore when I was twenty and
 eight years old, I took a wife whose name
 was Melchay, and shee conceived and bare
 mee a son, and called his name Gershon
 because we were but strangers in our land.

A comfort
 for godly ex-
 parents. w.
 Prophecie
 of the de-
 struction of
 Israell.

The realme
 plagued,
 whose mi-
 nisteries
 wicked.

Gen. 11. 31.
 Leuie his
 progenie.

for Gershon signifieth banishment. Now
 I knew of him that hee should not bee of
 the chief degree. The second was Caach,
 who was borne the five & thirtieth yeare. I
 saw a vision Eastward, how all the con-
 gregation stood vp aloft, & therefore I cal-
 led his name Caach, which signifieth the
 beginning of greatnesse and learning.
 The third was Merari, who was borne in
 the five and fiftieth yeare of my life: And
 because his mother was hardly deliuered
 of him, she called him Merari, which is as
 much to say as my bitternesse. And in the
 threescore & fourth yeare of my life, was
 my daughter Iochebed borne in Egypt:
 and so was I honorable among my bre-
 thren. Also my sonne Gershon took him a
 wife, which bare him Libny and Schimi.
 The sonnes of Caach were Amram, Ysh-
 uar, Hebron, and Yziel: and the Sonnes
 of Merari were Mahali and Musbi. In
 the fourescore and fourteenth yeare of my
 life, Amram took vnto wife my daughter
 Iochebed, because that hee and shee were
 borne both on one day: I was eight year
 olde when I entred into the lande of Cha-
 naan, and eighteen yeare olde when I en-
 tered the office of Priesthood. At eight

Exod. 6.

Gershon

Leuy made
 priest at 28.
 years.

The Testament

Married at
28.

A note for
Parents.

Blessings of
the learned
Minister.

Wisedome
a precious
jewell.

and twenty yeares I took a Wife, and at
fourtie yeares olde I entred into Egypt,
and behold yee bee now my childrens chil-
dren in the third generation. Ioseph died
in the hundreth and tenth yeare. And now
my Children, I warn you feare the Lord
your God with all your heart, and walke
plainely in all things, according to his
lawe. Moreover, bring up your children
in learning, that they may haue under-
standing by reading the lawe of God,
without ceasing all their life long. For
whosoever knoweth Gods law, shall bee
honoured, and go wheresoever hee will, he
shall bee no stranger: also hee shall haue
more friends than his forefathers had, &
many shall bee glad to serue him, and to
heare the law at his mouth. My sonnes,
deale rightfully vpon earth, that you may
finde Heauen, and sove good things in
your minds, that you may finde them in
your life. For if yee soue euill things, yee
shall finde and reape all manner of com-
brance and trouble. Set yee wisedome in
the feare of God: for if captiuitie come,
and Cities and Countreies be destroyed,
gold and silver and all possessions perish,
but none can take away the wise mans
wile.

wisdom, save only the blindness of un-
 godlinesse and sinne. For his wisdom
 shall become a shiele to him among his e-
 nemies, and make a strange countreie to
 be as his owne home, and cause him to
 find friendship in the midst of his foes.
 If hee teach and doe such things, hee shall
 sit with Kings, as did our brother Ioseph.
 And truly my Children, I know by the
 writings of Enoch, that in the end ye shall
 doe wickedly, laying your handes most
 spitefully upon the Lord: & through you
 your brethren shall bee confounded, and
 made a scoorning stock to all nations. How-
 beit our Father Israel is cleare from the
 wickednesse of the high Priestesses, which
 shall lay hands upon the Saviour of the
 world. The Heauen above the earth is
 cleane, and you be the light of the heathen,
 as the Sun and the Moone. And what shall
 all the heathen do, if you be overdarkened
 with wickednesse, and bring cursefull
 upon your country folke, for whose sakes
 the light of the world is put into you, to
 enlighten all men withal: this light of the
 world shall you most wilfully slea, and
 teach commandements contrarie to the
 righteousness of God. Ye shall perloin the

Sin bles-
 derh wise-
 dome,
 Commodi-
 ties of wis-
 dome.

Christ his
 death, and
 spitefulness
 of the Jews
 prophesied.
 Math. 27.

Ministers
 what they
 are,

The Testament

The wicked
priesthood
and their
miserie de-
scribed.
1. Sam. 2.

Lords offerings, and filch away peeces of
it. Before you do your sacrifices vnto the
Lord, yee shall steale away the choicest
things, and eate them disdaine fully with
Harlots, teaching Commandements of
couetousnesse. Yee shall defile married wo-
men, and enforce maidens in Ierusalem,
you shall marce your selues with whores
and Harlots, you shall take the daugh-
ters of the Heathen vnto wife, purifying
them with vnrightheous purifying, and
your mingling shall be like vnto Sodome
& Gomorra, and yee shall be swolne with
wickednesse in the priestshood, insomuch
that you shall most disdaine fully and spite-
fully laugh the holy things to scozne, not
onely vaunting and boasting your selues
against men, but also being puffed and
swolne vp with pride against the com-
mandements of God. For this cause shall
the temple which the Lord shall haue cho-
sen, bee vndoubtedly left desolate in vn-
cleannesse, and you your selues become
captiues to all nations, and bee loathed
and abhoyd among them, & receiue end-
lesse shame and confusion, through Gods
rightfull iudgement: and all that see you,
shall shunne you. And were it not for our
fathers

A prophecy
of their de-
struction.

fathers Abraham, Isaac and Iacob: there should not one of my seede bee left vpon
 earth. Furthermore I know by the booke of Enoch, that you shall go astray by the
 space of threescore and ten weekes, and defile the Priesthood, staine the Sacrifi-
 ces, destroye the Law, despise the sayings of the Prophets, forwardely persecute
 righteous folke, hate the godly, abhorre the sayings of soothfast men, and call him
 Hereticke that goeth about to renue the Law by the power of the Highest: and in
 the end yee shall kill him out of hand, as you think, not knowing that he shall rise
 againe, and so shall ye receiue his inno-
 cent bloude wilfully vpon your owne
 heads. For his sake shall your holy places
 be left desolate, which you shall haue defi-
 led, euen by vtter forswearing, and your
 dwelling shall not be cleane, but you shall
 be accursed among the Heathen, & despaire
 shall be re you, till hee visite you againe,
 and mercifully receiue you through faith
 and water. And so much as yee haue
 heard of the threescore and ten weekes,
 heare yee also of the Priesthood. For in e-
 uery Iubily shall be Priesthood. In the
 first Iubily the first annointed into the
 priest-

A proph-
 etie of
 Christes
 persecuti-
 on.

Marke the
 right por-
 trature of
 the shau-
 ling gene-
 ration.

Christ and
 his mem-
 bers.

Ergo faith
 & the holy
 Ghost
 iustifieth,
 and not
 meritis.

The Testament

priesthood shall be great, and talk to god,
as to his father, and his priesthood shall be
full of the feare of the Lord. & in the day
of his gladnesse he shall rise vpper vnto the
saluation of the world. In the seconde
Iubileie, the anointed shall bee continued
in the beautiesse of the beloued soyt, and
his priesthood shall bee honourable, and
hee shall bee glorified amongst all men.

- 3 The thied priest shall bee taken vp in sor-
row, and the fourth shall be in griefe, be-
cause the multitude of iniquities shall be
laide vpon him, and throughtout all Israel
euery man shall hate his neighbor. The
5 fifth shall be helde faste in darkenesse, and
6 likewise the sixt and the seuenth. And in
7 the seauenth shall be such abomination
both before God and man, as I am nota-
ble to expresse, howbeit that the doers
thereof shall not bee knownen. For this
cause shall they be in captiuitie & corrup-
tion, and their land and substance shall be
destroyed: but in the fifth weeke they shall
returne into their desolate countrey, and
renewe the Lords house. In the seauenth
weeke, shall come toplatous priests co-
ritious warriours, sarihteous scribes,
and sithie abusers, of men, children, and
beasts

beasts. After that the Lord hath sent vengeance vpon them in the priesthood, then will God raise vp a newe Priest, vnto whome all the Lords word shall be opened: and hee shall execute true iudgement vpon earth many dayes; and his starre shall arise in heauen. As a King shall bee shead forth the light of knowledge in the open sunnshyne of the day, and hee shall be magnified ouer all the world, and hee receiued and shine as the Sun vpon the earth, and drive away all darkenesse, and there shall bee peace vpon all the earth. In his dayes the heauens shall reioice, the earth shall be glad, the cloudes shall be merie, the knowledge of the Lord shall be powred out vpon the earth as the waters of the Seas, and the angels of glory that are in the Lords presence shall reioice in him. The heauens shall be opened, and out of the temple of glorie shall sanctification come vpon him with the fathers voice, as from Abraham the Father of Isaac, and the glorie of the highest shall be spread out vpon him, and the Spirit of vnderstanding and sanctification shall rest vpon him, whereof hee shall giue abundantly and mightily to his childezen in truth for ever more.

Christ and
his true mi
nistery de
scribed.

Christ light
teneth the
world.

Baptisme
of Christ
propheci-
ed.

The Testament

No priest-
hood shall
succeed
Christ.
Priest-
hood of
Christ
how bene-
ficiall.

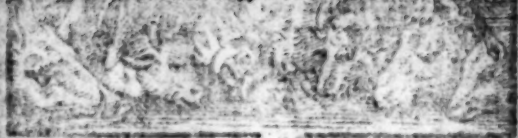
Christ our
propitia-
tor.
Christ gi-
ueth pow-
er to his to
tread
downe spi-
rits.

more, and there shall none succæde him
from generation to generation, worlde
without end. In his priesthood all sin shal
come to an end, and the vnrightheous shal
cease fro their naughtinesse: but the righ-
teous shall rest in him, and hee shall open
the gates of Paradise, & stay the threat-
ning sword against Adam, and feede the
Lambes with the fruit of life, and the spi-
rit of holnesse shall be in them. Hee shall
binde vp Belial, and glue his owne chil-
dren power to tread downe hurtfull spi-
rits, and the Lord shall reioice in his
children, and accept them as his beloued
for euermore. Then shal Abraham, Isa-
ac, and Iacob be glad, and then shal I and
all Saints reioice. Now my children yee
haue heard all. Therfore chouse vnto you
either light or darknesse, either the law of
the Lord, or the works of Belial, and wee
answered our Father, saying: Wee will
walke befoze the Lord according to his
law. And our Father said, the Lord is wit-
nesse, and his angels are witnessess, and I
am a witness, and you your selues are
witnesses of þ words of my mouth: And
when we had answered, Wee will be wit-
nesses, Levi rested with this charge ge-
uen

uen vnto his childezen.

And hee stretched out his farte, and was
put to his fathers, when hee hadde liued a
hundred and seuen and thirtie years, and
they laide him in a coffin, and buried him
afterward in Hebron, besides Abraham,
Isaac and Iacob.

The



Be of glory and renowne.
The Scipio, Lion, Turke and Crowne,
Of Iad A. suffering not his name
To loose the blessed Princely name

The Copie of all the sayings of
 today which hee spake vnto his
 Children at the time of his
 death: when they were come
 together before him hee sayde
 vnto them.

[illegible]

**Juda his
exhortatio**

The duty of children

3
Valiantness
of Iuda the
Gift of
God.

I

2

3 The manhood of India.

4 been a dogge. I encountred with a wilde
Boate, and ouerrunning him tare him in
5 peeces. In Hebron a bassarde Lyon leapt
upon a dogge, and I catching him by the
taile, flung him away by and by, and he
brast asunder. In the borders of Gare a
wilde bull was feeding in the fields, and
I took him by the hornes, and swinged
6 him about, and finally killed him. There
came two kings of the Chanaanites armed
upon our flocke, and much people with
them, and I alone running vnto the
flocke, slept to king Saui, and striking by
his legs, ouerthrew him, and so slew him.
Also I killed another king named Ta-
8 phes, sitting on his horse, and so scattered
all their people. I ouertooke king Achish,
9 a Gittite on horse backe, shooting forward
and backward, and throwing a stone of
10 threescore pound weight upon his horse,
I ouertooke him and killed him, and slay-
11 ing the houndes with Achish, at length
I claue his shield, & mine his feet, and
12 finally slew him. As I was pulling off his
helmet, beholding the sight of his friends as-
sailed me, whereupon I filled my handes
with stones, & flinging the at them with
a sling, slew foure of them, and put the
13 rest to flight.

vid chul
distructio

vid chul
distructio

vid chul
distructio

vid chul
distructio

her foure to flight. Also our Father Ia-
 cob slue the Giant Beelisa King of all the The vali-
 antnes of
 Iacob.
 kings, who was mighty and huge, of the
 stature of twelue cubits. By reason wher-
 of feare fell vpon them, and they left their
 fighting against vs. For this cause my
 father was carefull of me when I was in
 battaile with my brethren. Hee saue in a
 vision concerning me, that the Angell of
 strength followed me euery where, to the
 intent I should not be overcome. The se-
 cond handsell was a greater battell to vs,
 then that which wee had at Sichem, in so
 much that in fighting valiantly with my
 brethren, I chased a thousand men, and
 slue of them two hundzeth persons, and
 foure of their kings, and following after
 them, scaled the Wallles of their City,
 and there slue two Kings more, and so we
 deliuered Hebron, and led them all away
 as prisoners. Then the next day we went
 into a strong walled, and vnapprochable ci-
 ty called Araca, which threatened to kill
 vs. Therefore I and Gad went to the east
 side of the city, and Ruben and Lem vnto
 the West & Southside. They that stood
 upon the walls supposing there had bene
 no more but Gad and I, did set fire vpon vs.

The Testament

while in the meane time my brother that
lay in skale, brake out vpon the other two
sides, and skaling the wall with ladders,
entred the cite ere our enemies wist it, &
so we wonn it by the Sworde, and set fire
10 vpon the Tower, and burnt it vp with
such as were fled into it. As we returned
the men of Thaffie laie in waite for our
prae, and took it with our childezen. But
we followed them to Thaffie & slue them,
and burned their City, spoyling al that
11 was in it. And while I was at the waters
of Gureba, we fell vpon the men of Iobell,
that came agaiinst vs in battaile, and slue
and spoiled both them, and also their com-
plices, that came to their ayde from Se-
lon, so as we gaue them no respite to re-
turne againe vpon vs. The fift day after,
there came men from Machir to fetch a-
way our prisoners, whom we met in bat-
tell, notwithstanding y they were a migh-
ty host, and slue them befoze they coulde
12 get vp to the place that they came from.
And when we came to their City, their
women tumbled downe stones vpon vs
from the top of the hill whereon they
relied: but I and Simeon coasting to the
backside of the towne, got vnto the high-
place

that places, and destroyed the whole citie. The
 next day it was tolde vs that the cities of
 two kings came against vs with a huge
 host. I therefore and Dan saining our
 iues to bee Amorthians and fellows
 with them went into their Citie, and ta-
 king the entrances in the deade time of
 the night, did set the gates wide open to
 our brethren that came after vs: by means
 whereof wee destroyed them and all that
 they had, and when we had sacked the city,
 we did cast downe the three walls therof.
 Then went wee to Chamua, which was
 the refuge of all the kings for their wars.
 Where being angry for a hurte that
 I tooke, I charged vpon those that stood
 about me: but they threw downe stones
 out of slinges vpon me, and shot arrowes
 at mee, and had killed mee, but that my
 brother Dan rescued mee. Therefore we
 came running vpon them in a rage, and
 put them all to flight: and they passing by
 another way, went and sued humble
 vnto my father, who made a Couenant
 with them, so as we did the not any more
 harme, but receiued them into League
 with vs, and deliuered them all their pri-
 soners. Then builded I Chamua, and my
 father

13

14

The Testament

father builded Rambahel. Twenty yeares
olde was I when this warre was made,
and the Chanaanites were afraid of mee,
and my Brethren. I had much cattell, and
my chiefe heardman was Yran of Odellam,
in whose company I saw Bersa King
of Odellam who made vs a feast, and with
much intreatance gaue me his daughter
Bechue to wife, which brought me forth
Erre, Anan, and Syron, of which thre God
gave two Childer. For Syron liued, of
whom some of you be the Children. My
Father and wee made eightene yeares
peace, with his brother Esau and his chil-
dren. When the eighteen yeares were past
after our coming out of Mesopotamia,
in the fortieth yeare of my life, Esau
our Fathers brother came vpon vs with
a great strong host, and was slaine by
the Bowe of Iacob, and conueied away
dead vnto Mount Seir. Wee also follow-
ed vpon the Children of Esau, but his city
was very strong with high walles, and
races of yron and brasse so as we could
not enter into it, howbeit wee did shut
them by within it, and besieged it. Now
when they shewed not themselves abroad
in our dayes together, I put my hel-
met

set upon my heade, and in sight of them
all set up a ladder, and skaling the walls,
killed foure of their noble men with a stone
of the weight of thre talents. The next
day Ruben and Gad went and slew thre-
score other. Then they offered peace,
and wee by our fathers aduise, receiued
them into tribute. And they gaue vs two
hundred quarters of coine, five hundred
bates of oile, and a thousand and five hun-
dred measures of Wine. Untill we went
downe into Egypt. After this my Sonne
Erre married Thamar of Mesopotamia,
the Daughter of Adam. Now Erre was
very wicked and impure, and doubted much
of Thamar, because shee was not of the
land of Chanaan. Therefore the Angell of
the Lord stue him the third night after his
marriage, when he had not yet companied
with hir, by reason of his mothers subtil-
tie, and so died in his naughtinesse, for he
was loth that he should haue had any chil-
dren by hir.

When Anan was marriageable, I gaue
Thamar vnto him, and hee likewise of a
lute companied not with hir, notwith-
standing that he liued a full yeere with hir,
and when I threatened him, then he com-
panied

The Testament

pained with hir: but yet by his mother
 commandement, he let his seede fall vpon
 the ground, and so also he died in his wi-
 kednes. I minded to haue giuen hir vnto
 Sydon also, but my wife Bertheue would
 not suffer me. For she spited Thamar be-
 cause she was not of the daughters of Ca-
 naan as hir selfe was. Now I knew, the
 offspring of Canaan was mischieuous, be-
 yet did youthfull fancy blind my heart.
 And as I beheld hir pouring out wine,
 I was deceiued with drunkennesse, and fell
 in loue with hir.

Fornication
 a fruit of
 drunkenesse.

Upon a time while I was away, she ma-
 ried Sydon to a woman of Chanaan: which
 he did when I understood, I curled
 in the bitternesse of my soule, and so she
 died in the wickednesse of hir sons. A time

An intol-
 rable cu-
 stom of
 the Amo-
 rites.

appears after these thinges, as I went to
 sheare my sheepe, Thamar decking her
 selfe like a Brides, late hir downe at the
 gate of the citie. For it was the custom
 of the Amorites, that their brides do set their
 selues forth at the gates of their cities,
 the space of leue daies together, to be as-
 sed by fornication; I therefore being drun-
 ken with the waters of Horek, knew her
 not by reason of wine, in so much that he

Apparell,
 Beautie, &
 wine pro-
 uoketh
 whoredome.

beauty together with þ attire in decking
 her selfe deceiued me, and thereupon
 turning aside vnto hir, I said, shal I come
 vnto thee? and she answered, what wilt
 thou giue mee? and I gaue hir my staffe,
 and my Gyde, and the Crowne of my
 kingdome. Upon my companying with
 hir, she conceiued: after ward I not know-
 ing my selfe to haue been the doer therof,
 would haue put hir to death for it. But she
 hauing kept my pledges in store, shamed
 me with them: and when I had heard my
 wifes words of hir in secret, which I had
 spoken to hir when I lay with hir in my
 donkerines, I could not put hir to death
 because it was of the Lords doing, but
 I touched hir not any more to my dying
 day. For when I had done this abhomi-
 nation in Israel, least shee might worke
 wyles with me, I said I would fetch my
 pledges againe of hir, but when I enqui-
 red for hir, the townsmen said there was
 no hyde in their city, because shee came
 from another place, and had sit there but a
 little while, and shee deemed that no man
 knewe of my going in vnto hir. After-
 ward wee came into Egypt to Ioseph, be-
 cause of the dearth. Sixe and forty years

Fornication
 is chargea-
 ble.

Happy are
 they that can
 cease from
 doing ill.

The Testament

old was I whē we came hither, and threescore & thirtē yeares haue I liued here. And now my Sonnes heare me your father, in all things that I charge you with all, and keep you all my sayings, in doing all manner of Righteousnesse before the Lord, and in obeying the commaundments of the Lord God, and walke not after your owne lustes, nor after the conceits of your owne minds, in the pride of your hearts, neither glory in the workes of the strength of your youth, because it is sinfull in the sight of the Lord. For in as much as I gloried in my battailes, and rebayded my brother Ruben with Balha my fathers Wife, because no face of any beautifull woman had yet deceiued mee, therefore the spirit of fondnesse and fornication fell vpon mee, so as I was ouertaken both in Bethsue the Chanaanite, and in Thamar the Wife of mine owne son. And I saide vnto my father in Lawe, I haue made my father priuy to the matter and therefore I will take thy daughter to my wife. Whereupon he shewed me an infinite masse of gold in his daughters behalt (for he was a king) and decking her with Gold and Pearle, willed her to poure out Wine

is sinfull
to anie man
to glory in
his felicity.

See what it
is to rebayde
men their
vice.

wine to vs at the Supper. The beauty of
the woman, and þ wine together dazeled
mine eyes, and voluptuousnes did so dar-
ken mine vnderstanding, that I fell in
loue with hir, and brake the commande-
ment of God, and of my fathers, and took
hir to wife. According to the intent of my
heart, the Lord paid me home for it: for
I had no ioy of the children that I had by
hir. Now theretore my Children bee not
drunken with wine, for wine turneth a
mans vnderstanding awate from the
truth, and kindleth in him the fire of lust,
leading his eyes into errour, inlomuch as
wine is a seruant to the spirit of lechery,
to further the feeding of þ mind with vo-
luptuousnesse, and so these twayne be-
reave a man of all power. For if a man
drink wine till he be drunken, he traineth
his minde into the filthy thoughtes of le-
chery, and kindleth the Body to carnall
copulation. And if de sired occasion serue,
sinne is wrought without shame. Such
a thing is wine my sonnes, for a drunken
man is ashamed of nothing. Behold, it
made both mee and Thamar do amisse, so
as I blushed not at the multitude in the
city, but went aside vnto hir in the sight of
all

Children
that marie
without es-
sent of pa-
rents pla-
gued.

Discom-
odities of
wine.

Blindeth
vnderstan-
ding.

Servant
of lechery.

Wine is a
servant to
the spirit of
lechery.

Wine is a
servant to
the spirit of
lechery.

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the spirit of
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Wine is a
servant to
the spirit of
lechery.

Wine is a
servant to
the spirit of
lechery.

Example.

The Testament

who ought
to drinke
wine.

Properties
of a dron-
ken man is
filthy talk,
and wic-
ked deede.
Discom-
modities
of whore-
dome.

all men, and committed a great sinne in
discouering the vncleane priuities of my
owne sonne. Through drinkeing of wine I
was not ashamed to breake Gods Com-
mandement, in taking a woman of Cha-
naan to Wife. Wherefore my sonnes, hee
that drinkeeth wine had neede of discretion,
& the discretion that euery man ought to
vse in drinkeing of wine is, that he be asha-
med to ouerdrinke himselfe. For if he passe
that bond, he forgoeth his vnderstanding
and cleaueth to the spirit of error, which
causeth the drunken man to talk filthy,
and to doe wickedly, and not to be asha-
med, but so boast of his lewdnes thinking
it to be good. He that committeth whoore-
dome is bereft of his liberty, and becom-
meth a bond slaue of lechery, and cannot
get out of it again, after the same manner
that I was made naked. For I gaue ouer
my staffe, that is to say, the stay of my
tribe, and my girdle, that is, my power: &
my crowne, that is the glory of my king-
dome. Howbeit repenting these things,
I forbore all wine and flesh vnto mine old
age, and was vtterly vnaacquainted with
all mirth. And the Angell of God shewed
me that women should from time to time
ouer,

of Iuda.

ouermaister all men, as well Kinges as
castles, and bereaue great men of their
glozie. For the pouerty of a poore man is
a greater fence to him than is the strenght
of a mighty man. Therefore my children
keepe measure in drinke, for there are
in it foure noisome spirits, that is to wit:
of concupiscence, of heart burning, of le-
chery, and of filthy gaine. If ye drinke
wine merrily in the feare of the Lord with
shamefastnes ye shall liue: But if ye drink
without regard of shame & feare of God,
then turneth it to drunkennes, and disho-
nestie stealeth in. And if ye drink none at
all, then shall ye not sinne, neither in slan-
derous words, nor in quarrelling, nor in
railling, nor in breach of Gods comman-
dements, neither shall yee perish before
your time. For Wine discloseth the se-
crets of God and man vnto Strangers,
like as I bewraied the secretes of God
and of my Father Iacob to Bethsue the
Chanaanite, which God hath forbidden
to bee disclosed. Also wine is a cause of
Warre and sedition. Moreover I charge
you my sonnes that ye loue not money,
ne look vpon þe beauty of women, for mo-
ny & womanly beauty made mee to ouer-

Foure noy-
some Spi-
rits follow
drunkenes
1 Concu-
piscence.
2 Hart bur-
ning.
3 Lechery.
4 Coue-
tousnes.
Abstynce
frō wine,
what com-
modity it
hath.
1 It slande-
reth not.
2 It quar-
relleth not,
nor railleth
3 It breake-
keth not
the com-
mande-
mentes
4 It per-
isheth not
before the
time.

thowle

The Testament

shote my selfe in Bethsue the Chanaanite,
 And I am sure that these two thinges,
 shall corrupt mine offsprig, and mar the
 wise men of my linage, and hurt the king-
 dome of Iuda, which God hath giuen mee
 for obeying my Father, for I neuer rep-
 ned at my father Iacobs commandements,
 but did whatsoeuer he willed me. And A-
 braham the Father of my fathers blessed
 mee to fight for Isræll, and so did Isaac
 blesse mee likewise: and I know that the
 kingdome shall stand by mee, but I haue
 read in the books of Enoch the righteous,
 that ye shall worke wickednesse in the lat-
 ter daies. Therfore my Childezen keepe
 your selues from lecherie and couetous-
 nes, and giue eare vnto your father Iuda,
 for those thyngs withdraw men fro Gods
 lawe, and blind the vnderstanding of their
 minds, and teach theiſe. Byside, neither
 suffer they any man to shewe mercy to
 his neighbor, they bereaue his soule of
 all good thinges, & hold it down in paines
 and sorrows; also they disappoint him of
 his rest and sleepe, and consume his flesh.
 Finally, they hinder Gods sacrifices,
 neglecte his blessings, disobey the spea-
 king of his Prophets, and are offended at

Obedience
 to parents
 how profit-
 able.

The discor-
 modities
 of con-
 tinuance.

• Full of:
 Pride
 • Merciles
 • Disqui-
 et y soule.
 • Consumes
 the body.
 • Consumes
 Gods holy
 word.

at the worde of godlinesse : for these two
 passions are contrary to the commande-
 ments of God. He that serueth them can-
 not obey God, because they dazell mens
 minds, and walk abroad as well a night as
 as of dayes. My children, couetousnesse
 leadeth men to idolatry. For thorough
 doting vpon mony, he calleth them gods
 which are not, & compelleth the infected
 party to growe most vilely out of kinde.
 for monies sake I lost my Children, and
 had not the pennance of the flesh, and the
 humbling of my soule, & had not the pra-
 yers of my Father Iacob bene, I had died
 as now without Children. But the God
 of my fathers being mercifull, and full
 of pittie & compassion, knew that I sinned
 through ignorance. For the prince of er-
 ror had blinded mee, and I ouershot my
 selfe as a fleshly man, and being corrup-
 ted with sinne, knew not mine owne in-
 firmity, but thought my selfe to be inui-
 cible. Know ye therefore my Sons, that
 two spirites doe waite vpon a man: that
 is to wit, the Spirit of truth, and the
 Spirit of errour, and in the middell be-
 twene them is set the Spirit of under-
 standing of the minde, whose propertie is

The coue-
 tous & le-
 cherous
 cannot
 feare God.
 Idolatry
 the fruit of
 couetous-
 nesse.

Two Spi-
 rites waite
 vpon a ma-
 n.

to

The Testament

to incline which way it listeth: the things that belong both to truth and vnto truth, are written in the breast of man, and God knoweth euery whit of it, and none of all mens woꝝkes can bee hidden at any time from him, because all the priuities and secrets of mens hearts are written before the Lord, and the spirit of truth beareth witness of al things and accuſeth al, and he that sinneth hath a burning in his hart and cannot lift vp his face to his Iudge. And now my Children loue ye Lewi, that ye may abide, and exalt not your selues aboue him, least ye perishe. The Lord hath giuen vnto mee the Kingdome, and vnto him the Priesthood, and hath put the Kingdome vnder the Priesthoode. Vnto Lewi is giuen the Priesthoode, and vnto Iuda the Kingdome, and God hath put the Kingdome vnder the Priesthood. Vnto mee hee hath giuen the things that are vpon the Earth, and vnto him the things that are in heauen. As farre as the Heauen surmounteth the earth, so farre doth the priesthood surmount the Kingdome that is vpon the earth. For the Lord hath chosen him aboue me, to appꝛoch vnto him, and to eat of his table, and to take

In respect
that hea-
uely things
are better
then earth-
ly, not in ex-
ternall rule
& govern-
ment.
Ergo iure
diuino, the
Pope can
challenge
no earthly
power.
Not in
power and
rule, but in
the excellen-
cy of the
office ap-
pertaining
to God.

of Iuda.

the firrflings of the chifdren of Israel, and thou shalt bee as a Sea to him. For like as in the Sea both the righteous and vn-righteous are in danger, and the one sort are caught Prisoners, and the other sort are enriched: euen so shall all kinde of men be hazarded in thee, some sinking in misery, & other some floting in prosperi-ty. For in thee shall raigne great whales, which shall swallow vp men as fishes, and bring free mens sonnes and daughters into bondage. They shall take away Mens Houses, Lands, Cattell, and mo-nie by force, and wrongfully they shall feed rauens and other greedy foules with many folkes flesh, and they shall prosper and flourish in naughtinesse, & bee exal-ted through couetousnesse, and there shall be false Prophets like storms, which shal persecute all righteous men. But y Lord shal set them together by the eares among themselues, and there shall be continuall warres in Israel, and my kingdome shall be knitt vp in strangers, till the saufour of Israel come, euen till the comming of the GOD of righteousness, that Iacob and all nations may rest in peace, and he shall maintain my kingdom in peace for ever.

Tyrants & wicked me described and pro-phesied.

Mutual dis-cord is a plague for tyrants.

Christ pro-phesied.

For

The Testament

For the Lord hath sworne to me, that the
kingdome of me and of my seede, shall ne-
uer faile worl'd without end. But I am
very soyr my Childzen, for the filthinesse
and trechery, and idolatry which yee shall
worke against the Kingdome, by follow-
ing Witches and Coniurers, by bowing
your Daughters to deceitful Diuels, by
making them inchanters, charmers, and
Sumpets, and by intermeddling your
selues with the abominatiōs of the hea-
then, for the which thing the Lord shall
bring vpon you: famine, and pestilence,
death and sword, wrathfull besiegement,
& deuouring dogs, reproch, of friends,
and foes, losse & paine of eyes, slaughter
of your childzen, rauishing of Wiues,
spoil of your goods, the burning of your
temple, the desolation of your country, &
the captiuitie of your selues among all
nations, which shall gelde some of you, to
make Eunuches for their Wiues. But if
ye returne to the Lord with heartie re-
pentance and Humility, and walke in
all the second commandments of God:
He will visite you with mercy, and louing

Note this
ye that
seeke after
witches for
lost goods.
The mis-
ery of Ieru-
salem.

- * Famine.
- * Pestilence.
- * Death &
Sword.
- * Besiege-
ment.
- * Deuour-
ing dogs.
- * Daily re-
proach.
- * Losse &
paine of
eyes.
- * Slaugh-
ter of chil-
dren.
- * Rauishing
of Wiues.

* Burning of the Temple. ¹ Desolation of the country. * Captiuitie.
A remedy for all these. First Repentance, Obedience.

He deliuer you from the bondage of your
 enemies. After this shal rise among you
 a Starre out of Iacob, and a man shall
 spring out of my seede, which shall walk
 as the Day sun of righteoulnesse, among
 the chldren of men, in peace and meke-
 nesse, and righteousnes, and no sinne shal
 be found in him. The heauens shall open
 vpon him, to poure out the spirit of bles-
 sednesse vpon him from the father, and
 he shall shed out the spirit of grace vpon
 you, and you shal be his chldren in truth,
 walking in his first and last commaunde-
 ments. This is the offspring of the most
 high G O D, and the wellspring of life to
 all flesh. Then shall the Scepter of my
 kingdome shine bright, and out of your
 root shal spring the vessell of planting, in
 whome shall grow vp the Rod of righ-
 teousnesse vnto the Gentiles, to iudge
 and saue all such as call vpon him. After
 this shall Abraham, Isaac, and Iacob, rise
 vp againe to life, and I and the Princes
 my brethren, shall be your Scepter in Is-
 rael. Levi first, I next, Ioseph the third,
 Benjamin the fourth, Symeon the fift,
 Machar the sixte, and so all the rest. And
 the Lord hath blessed vs, Levi shall bee
 the

The most
 heauely be-
 nefit of
 Christ his
 second co-
 ming.

The Testament

the messenger of my presence, Symeon the power of my glorie, Ruben Heauen, Isachar the earth, Zabulon the Sea, Ioseph the Mountaines, Benjamin the Tabernacle, Dan the lightes, Neptalim the Dainties, Gad the Daie: sunne, and Aser an Oliue tre. And there shall be one people of the Lord, and one tongue, and there shall bee no more the false spirit of Belial, because he shall bee cast into endlesse fire. They that are buried in sorrow, shall rise in iose: and they that were poore for the Lords sake, shall be made rich. They that suffered penury, shall haue plenty: and they that were weake, shall bee made strong. They that died for y^e Lords sake, shall wake vp vnto life, and runne in Iacob: yea they shall runne skipping and leaping, and they shall flye as Eagles for ioy. But the vngodly shall be sorrowfull, and the sinners shall mourne, and all people shall glorifie the Lord for ever. Therefore my children, keepe all the lawe of the Lorde, for there is hope for all such as walke aright. A hundred and nineteene yeares olde do I die in your sight. Let none of you bury mee in costly clothes, nor rippe my belly, for so will Rulers do, but

A sweet comfort for the godly christian.

Math. 5.

Note.

The blessed estate of the Elect after death.

of Iuda.

but carrie me back into Hebron with you.
with these wordes Iuda dyed: and his
Childzen doing in all things as hee com-
manded them, buried him with his fa-
thers in Hebron.

F 2

The



¶ The Testament of ISACHAR,
made to his Children at his death, con-
cerning a single heart.



*Learne here a simple life,
Not voide of paine but strife:
The Sythe, the spade the Asse,
Set forth what man he was.*

The Testament of Isachar.

The copy of Isachars wordes. The exhortation.
He calling his childre about him, said vnto them. Ye children of Isachar heare your father, and hearken to þe wordes of the beloued of the Lord, I am Iacob's first son, in the reward of mandrake. For Ruben brought mandrakes out of þe field, & Rachel meeting him, took them of him. Therat Ruben wept, and at his nolle my mother Lea came out. Now þe mandrakes were sweet sented apples, which the Land of Aram bringeth forth in high countries, by the water valletes. And Rachel said, I will not giue thee these Apples. because they shall help me to children. Now there were two of these Apples: and Lea sayd, both it not suffice thee, that thou hast gotten away þe husband of my virginity, but that thou wilt haue this also? She answered, let Iacob lie with thee to night, for thy sonnes Mandragoras. Lea sayde vnto her, Doe not boast nor bragge, for Iacob is mine, and I am the wife of his youth. And Rachel answered, how so, was hee not first handfasted vnto me, & serued hee not our Father fourteen yeares for mee?

Genesis. 30

The Testament

What shall I doe to thee? For many are the wiles and policies of men, and guile goes forward vpon earth. If it had beene otherwise, thou shouldest not haue seene Iacob in the face at this day. For thou art not his wife, but wert guilefully put to him in my stead. My father deceiued me, and conueying me away that night, suffered me not to see him. For had I beene there, this had not come to passe. Wherefore take thee one Mandrake, and in lieu of the other, I grant thee him for one night: and Iacob knew Lea, who conceiuing bare mee, and called my name Issachar, because of the hire. Then an angell of the Lord appeared vnto Iacob, and said that Rachel should beare but two sonnes, because shee had forsaken the company of hir husband, and chosen continency: and if my mother Lea had not giuen the two Apples for his company, shee should haue borne eight children, whereas by reason of that she bare but sixe, and Rachel two, because God visited hir in the mandrakes. For hee knew that shee greatly desired to company with Iacob for issues sake, and not for lust of pleasure: for shee layed by the Mandrake, and deliuered it vnto Iacob

Job the next day, and therefore **GOD**
 heard Rachel in the Handrakes, because
 that although she had a mind vnto them,
 yet she ate them not, but offered them to
 the Priest of the most Highe, which was
 in those dayes, and laide them vp in the
 Lords House. Therefore my Children,
 when I came vnto mans state, I walked
 with an vpzright heart, and became Bay-
 wife of Husbandry vnto my fathers, and
 brought them the fruites of their Lands
 in their due seasons, and my father ble-
 sed mee, when hee sawe howe I walked
 plainely and simply. I was no busie body
 in my dooings, I was not hurtfull nor
 spitefull to my neighbour, I rayled not
 vpon any man, neither dispraised I the
 life of any, that walked in singlenesse of
 minde. By reason hereof, when I was
 thirtie yeares olde I tooke a wife, because
 laboz had consumed my strength. I neuer
 knewe the pleasures of a woman thozogh
 wantonnesse, but my labour made me to
 sleep soundly, and my father did alwaies
 reioice of my simplicitie. For what soeuer
 paines I tooke, first of all I offered all
 the first fruits and the first ingendryed cat-
 tell vnto the Lord by the Priest, and then

The godly
 life of Isa-
 char, and his
 true dealing
 An exāple
 for godly
 children.

A Patterne
 of a virtuous
 life.

gaue my Father the reſſe, and the Lord
 doubled his benefiſts in my hands. Pen,
 and Iacob himſelfe perceiued well that
 God wrought with my plaine dealing.
 For vnto euery poore man, and to euery
 man in aduerſity, gaue I of the fruits of
 the earth with a ſingle heart. And now
 my children hearken, and walke in ſingle-
 neſſe of minde, for I know that the Lord
 is very well pleaſed with it. The ſingle-
 hearted man coueteth not golde, vnder-
 mineth not his neighbour, luſteth not af-
 ter diuerſity of meates, deſireth not ſhift
 of apparell, nor behighteth himſelf long
 time, but onely hath an eye to Gods will,
 and the ſpirits of errour can doe nothing
 againſt him. For he can no ſkill to enter-
 taine a faire woman, leaſt he ſhould defile
 his owne mind: wrath ouermaiſtereth
 not his wit, enuy melteth not his ſoule,
 neither doth his minde runne couetouſly
 vpon gain. For he leadeth an vpright liſe,
 and beholdeth all thinges with a ſingle
 eye, excluding all hurtfulneſſe of worldly
 errour, leaſt hee ſhould ouerſee any of the
 Commandements of God. Therefore
 my Children keep Gods Law, and holde
 faſt plaineneſſe, walke on in innocencie,
 and

With a
 plaine dea-
 ling mā the
 Lord is
 pleaſed.

A ſingle
 hearted man
 deſcribed,
 who and
 what he is.

be not too inquisitive in Gods secrets, Learn you
 of your Neighboures dooings : but children of
 loue God and your neighbour, pittie the the earth.
 poore and weake, bow downe your backe
 to Husbandrie, and labour in tilling of
 the Earth, in all manner of Husbandry,
 offering presents to y^e Lord with thank-
 giuing, who blessed the earth with en-
 crease, and newe spring of frutes, as
 he blessed all holy men, from Abel to this
 day: for there is none other portion giuen
 thee, then of the fatnesse of the Earth,
 whose frutes come by paines taking: for
 our father Iacob blessed me with the be-
 nefites of the Earth, and the firstlings
 of frutes. Leui and Iuda are glorified of
 the Lord among the Children of Iacob.
 for God hath planted himselfe in them,
 giuing to the one the Priesthooe, and to
 the other the Kingdome. Therfore obey
 them, and walke plainely as our Fa-
 ther Iacob did. For vnto Gad it is giuen
 to destroy the temptations of Israel. My
 Children, I know that in the last daies,
 your children shal forsake plainnesse, and
 cleaue to couetousnesse, let go innocen-
 ce, and follow lewdnesse, leaue Gods
 commandements, and sicke vnto Be-
 lial,

Obedience
 and plaines
 dealing com-
 mended.

The Testament

A Plague for disobedience. **lial.** giue ouer husbandry, and gad after wicked deuises, and therfore shall they be scattered among the heathen, and become bondslauyes to their enimies.

The innocencie of Isachar.
A godly patterne to follow.

Hearken you Land Lords.
Learn you which of the earth.

Wherfore warn your childe of it, that if they sinne, they may retorne quickly to the Lord, for he is mercifull, and will deliuer them, and bzing them home again into their owne Land. I am now an hundred and two and twenty yeares olde, and I know not any deadly sinne vpon me. I haue not knowne any woman but my wife, neither haue I committed whoredome in the lust of mine eyes. I haue not dronke wine vnto dronkenness, neither haue I coueted any pleasant things of my neighbors. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I haue been soyy with euery man that was in heauinesse, and giuen my bread to the poore. I haue not eaten my meate alone, nor remoued the bounds and buttels of lands. I haue been pitifull all the dayes of my life, and dealt truly in all cases. I haue loued the Lord with all my strength, and al men as mine owne chldren. My sonnes, if you also do the like, all the spirits of Behall will fly from

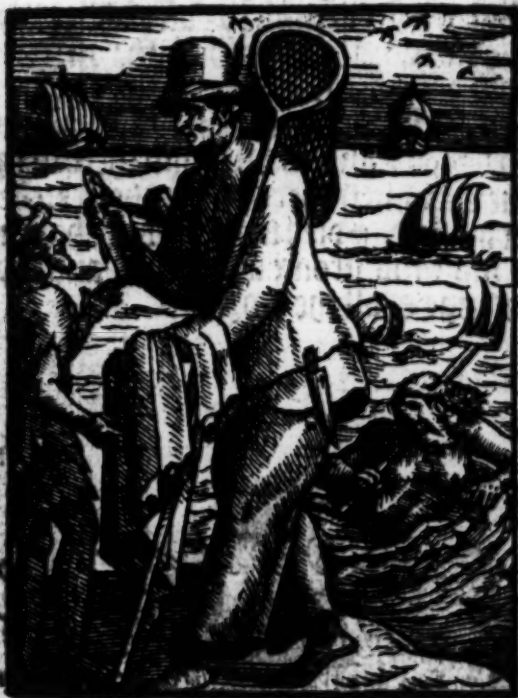
from you, and nothing that mischieuous
men can doe against you, shall haue pow-
er ouer you. You shall bring all wilde
Beastes in subjection to you, because ye
haue the Lord of Heauen with you, if ye
walke with men in singlenesse of heart.
and hee willed them to carry his body hi-
to Hebron, and to bury him there in the
coue with his fathers. Thus he stretched
out his feet, & died in a good age, hauing
all his lims strong and sound, and slept
the sleepe of all the world.



The



¶ The Testament of ZABVLON,
made to his Children at his death, con-
cerning compassion and mercy.



The poore man at home, Zabulon fed,
The stranger vnkowne also clothed,
When ship did saile, } But gaue him wit,
God did not faile, } To gouerne it.



JHe charge that Zabulon gaue
to his children; in the hundred
and fourteenth year of his life,
two and thirty years after the
brease of Ioseph. And he said vnto them;
heare ye mine pee sons of Zabulon; a good
giste to my Father and Mother. For
when I was begotten, my Father was
greatly increased in sheepe and cattell;
by reason of the good lucke that he had;
through the straked rodde. I wiste not
my Children, I wist not that I sinned
in those daies. For I considered not that
I dealte wickedly through ignorance in
Iosephes case, and moreouer concealed it
with my brothers from our father, how-
beit, that I wepte much for it in secret:
for I was sore afraide of my Brothers,
because they had all conspired together
to kill y^em with the sworde, that shoulde
beare that secret. Neuerthelesse when
they would haue killed him, I besought
them most earnestly with teares; that
they woulde not doo such wickednesse;
for Dymeon and Gad came vpon Ioseph
to haue killed him and Ioseph falling vpon
his knees, saide vnto them: haue pittie
vpon

His exhortation when
it was giue

Gen. 30.

Hebrew
um 22nd
10th 11th

The loue
of Zabulon
toward Ioseph.

The Testament

A good conscience re-
fuseth no
triall.
Loue be-
tween bre-
thre is as a
precious
ornament.

Mutual
loue is mu-
tual safety.

upon me my Brethren, haue pittie vpon
the bowelles of our Father Iacob. Lase
not your hands vpon mee to shed inno-
cent bloud, for I haue not sinned against
you. If I haue done amisse, nurture me
with chastisement, but lase not your
hands vpon mee for our Father Iacob
sake. Vpon his saying of these words,
I being moued with compassion came
and wept, and my heart melted within
mee, and all the substance of my bowels
were loosened vpon my soule. Also Io-
seph wept, and I with him, and my heart
trembled, and the ioints of my body qua-
ked, and I was not able to stand. And
when he sawe me weeping with him, and
them comming towards him to kill him,
he fled behind mee, and besought them to
take pittie of him. Then Ruben stepping
in said: My brethren, let vs not kill him,
but let vs cast him into the dyie pit, that
our Fathers digged and found no water
in it. For God suffered not any water
to spring vp in it, because it should be
a safegarde for Ioseph. And so God did
till they solde him to the Ismaelites. Then
gaue I no consent to the sinne against
Ioseph: but Symeon, Gad, and the other

my brothers taking money for Ioseph
ought shooes with it, for theselues, their
wines, and their childzen, saying: let vs
eat it, because it is the price of our
brothers bloud, but let vs tread & tram-
ple it vnder our feete, because he sayde, he
would raigne ouer vs, and wee shall see
what his dreames will come vnto. Ther-
fore in the Scepter of Enochs Lawe, it
is written of him that would not raise vp
his hand to his brother, I have loosed Iosephs
Shooe. For when we came out of Egypt
the young men unbuckled Iosephs shooes
at the Gate, and so wee worshipped Io-
seph as if it had beene Pharaoh: and not
onely worshipped him, but also kneeled
downe before him with blushing, and so
were we put to shame before the Egyptians,
for afterwarde the Egyptians hearde
of all the ill that wee had offered and done
to Ioseph. After the laying of him in the
pit, my brothers set meat vpon the Ta-
ble to eat. But I mourning for Ioseph
did fast no meat by the space of two daies
and two nights together, neither would
Iuda eat with them, but had an ele vnto
the pit, because hee feared least Symeon
and Gad should step there and kill him:
When

A figure of
the treche-
ry & coue-
tousnes of
Iuda, read
Matth. 27.

Iuda care-
full for his
Brother.

The Testament

Ruben his
loue ro-
ward lo-
seph.

Mark the
wicked po-
licie of the
ungodly.

brother.

When they saw, that I ate nothing, they
set me to keepe him till he was solde. He
was in the Pitte three dayes and three
nights, without repast, yet he was solde
Ruben, hearing that he was solde in his
absence, rent his garments, and wept
saying: How shall I looke my Father Iacob
in the face? And therewithall taking
money, he ranne after the merchantmen,
but he could not finde them; for they had
left the Kings high way, and were gone
awaye aspace by bye Lanes, and Ruben
ate no meate that day. Dan therefore
comming vnto him sayd: weepe not, nei-
ther be sad for the Boie: For I wot what
wee may say to our Father Iacob. We
will kill a Kid, and staine Iosephes coat
with the bloud of it, and say to him: See
if this be thy Sons coat or no. For when
they intended to sell Ioseph, they stripped
him out of our fathers coat, and put vpon
him an olde coat of a bondsruant. Sym-
eon had gotten his coate, and would
not deliuer it vs, but was minded to haue
cut it in peeces with his sword, and he
was angry that he was yet aliue, and that
he had not slain him. Then all my brethren
rising vp together, said vnto him: What
shouldell

shouldest thou not giue it vs, seeing that
 thou only art the worker of this mischief
 in Israel? Hereupon he gaue it them, and
 they did as Dan had counselled. And now
 my children I warn you keepe the Lords
 commandments, bee mercifull to your
 neighbours; and haue inward compassi-
 on towards all, not onely men but also
 beasts. For in that respect the Lord blessed
 me, insonmuch that when all my brothers
 were sicke, I scaped without sicknes. For
 God knoweth euery mans intent. Ther-
 fore my children haue compassion in your
 hearts, because that as any man dealeth
 with his neighbor, so wil God deale with
 him. For the children of my brothers felt
 sicke also and died for Iosephs sake; be-
 cause their fathers pitied him not, but my
 children were preserved without sicknes
 as you know. And while I was vpon the
 sea coast of Chanann, I fell to fishing for
 my father Jacob: and whereas many
 others were drowned in the sea, I shoud
 not hurt. I wasthe first that made a fishes
 boat to float on the sea. for God gaue me
 understanding and wisdom therein, so
 that I did set vp a mast in the boate, and
 fastned a saile to the midst of the walde,

Zabulon his
 exhortatiō.
 Compassi-
 on is to be
 shewed as
 wel to beasts
 as men.

The vamer-
 cifull puni-
 shed, both
 they and
 their chil-
 dren.

Fishers
 boats first
 inuented by
 Zabulon,
 but God
 gaue the
 wisdom.
 Gen 49.

The Testament

and coasting along the shore in it, I fished
for my fathers household till we came into
Egypt: and for pitties sake I gave of my
fishing to every stranger that I met with
if there were any foreiner boone, or any
sicke body, or any aged person, I boiled
my fish and dressed it well according to e-
very mans neede, and carried it to them,
comforting them & having compassion
with them. And therefore God made mee
to catch much fish in the sea. For hee that
giveth his neighbour, receiveth þ things
multiplied of the Lord. Five yeares did
I fish, giving to every man that I saw and
serving all my fathers house sufficient-
ly: in harvest time I fished, and in winter
time I fed sheep with my brothers. Now
will I tel you what I did, I saw a misera-
ble man in the deep of winter, and having
compassion upon him, I stole a garment
privily out of my house, and gave it to the
naked man: You therefore my Children,
take pity indifferently of all men, & shew
mercy with the things which the Lord
hath given you, and deale them abroad to
men with a good hart. And if ye have no
wherewith to succour the needy out of
hand: yet have compassion on him with
ward

The singu-
lar compas-
sion of Zabu-
lon. q. no.

Note.

Zabulon his
mercy in gi-
ving food.

A mercifull
deede to
cloath the
naked.

of Zabulon.

ward mercy. I know that my hand forsooke
 not to geue to him that wanted, & to
 end that time with him, insomuch that
 haue walked aboue vij. furlongs with
 a one weeping, & my heart erned vpo
 m for compassion. You therfore my chil
 dren haue earnest and inward mercy to-
 wards all that are in misery, that God
 giuing pitie vpon you map be mercifull
 to you likewise. For in the last daies God
 will sende his mercy vpon the earth, and
 wher soeuer he findeth inward and hart
 y mercy, there wil hee dwel. For looke how
 much mercy man sheweth to his neigh
 bor, so much will God shew to him again.
 Now when wee came downe into Egypt,
 Ioseph minded not our euill dealing with
 him, but whē he saw me, it made his hart
 sore: whom looke ye vpon my children,
 and learn to forget the harm that is done
 to you. Love ye one another, & do not one
 of you thinke vpon anothers ill dealing,
 that breaketh vnitie, and displeaseth at
 tained and troubleth the mind. For he
 that is mindful of harm past, hath not the
 bowels of mercy. Marke the water and
 how it washeth away the sande when
 the stones and timber are removed asun

Inward & pa
 ssioⁿ wan
 ting abilitie
 serueth.

A rare exa
 ple of a mer
 cifull heart.
 God dwel
 leth in mer
 cifull hearts.

Ioseph re
 wardeth
 good for e
 uill.

He that is
 mindfull of
 iniu^{ries} is
 not merci
 full.

The Testament

A p^r simile
rudes.

An exhor-
tation to co-
cord.

The end of
discord is
miserie.

der. And if a brook be dyuene into many
streames, the earth sucketh it vp, and it
commeth to nothing: and so shall you,
if you be diuided amog your selues. Ther-
fore diuide not your selues into ij. heads,
for all things that God hath created haue
but one head a peece. He hath giue a man
two shoulders, two hands, and two feet,
but yet doe all the members obey one
head. I knowe by the wrytings of my fa-
thers, that in the last daies ye shal depart
from the Lord, and be diuided in Israel,
following two kings, working all abho-
mination, and worshipping all manner of
idoles, and your enemies shall take you
prisoners, and you shal sit among the hea-
then in all misery, tribulation and sorow
of mind: and afterward you shal remem-
ber the Lord and repent, and hee shal turne
you againe: for he is mercifull and full of
compassion, and thinketh not vpon the
lewdeesse of the childe of men, because
they be flesh, and the spirits of errour be-
guile them in all their doings. After that
shall God himself raise vp vnto you, the
light of righteousness: a hollesse, and
mercy are in his punishments. Hee shal
redeeme all men from the bondage of Be-
lial.

and all the spirits of error shall be
 downe. and he shall turne all nati-
 ons to the following of him, & ye shall see
 him in the shape of man; for God hath
 chosen Ierusalem, and God is his name:
 nevertheless by the wickednesse of your
 doings, you shall prouoke him to wrath, &
 he shall be cast off, till the time of full fini-
 shing. And now my children be not sad
 at my death, neither be ye out of hart be-
 cause I leaue you. For I shall rise up a-
 gain among you, as a Captaine in the
 midst of his children, & I shall reioyce in the
 midst of my tribe, among as many as
 haue kept the lawe of the Lord, and the
 commandemets of their father Zabulon.
 But as for the wicked God shall bring e-
 verlasting fire vpon them, & destroy them
 in euer. I returne to my rest, as my fa-
 ther haue done: now feare you the Lord
 your God, with all your strength all the
 dayes of your life. As he had spoken these
 words he fell asleepe to his singular bene-
 fit: and his sons laide him in a coffin, and
 carrying him backe againe, vnto Hebron,
 buried them there with his fathers.

The state of
 the wicked
 at the latter
 day.

The Testament of DAN, made to
 his Children at his death, concern-
 ing anger, and lying.



The Serpent & The unicorn
 withreapon Of those men
 and Dan declare that wrathfull are.



He copy of Daa his wordes
which hee spake vnto them in
his laste dayes: in the hun-
dred and fiew twentieth yeare
of his life hee called his tribe

vnto him and sayd:

Oe Children of Dan, heare my say-
ings, and geue heede to the wordes of
your fathers mouth. I liked in mine
heart, and shewed in my whole life, thi-
thing that is good: for truth ioined with
right dealing pleaseeth God well, I haue
hated hurtfull things, and lying and an-
ger, because they teach a man all manner
of naughtinesse. I confesse vnto you my
Children this day, that I was glad in
my heart at the death of Ioseph that thee
and good man, and reioysed at the selling
of him: because our Father sould him
more than vs: for y^e spirit of spitefulnesse
and pride said vnto me: Thou art his son
as well as hee. And one of the spirittes
of Belial wrought with me saying: take
this sword and slea Ioseph with it, and
when he is dead thy father shall loue thee.
This was y^e spirit of spightfulnesse which
counselled me to deuoure Ioseph, as the

Hart & out-
ward pro-
fession must
bee consec-
rated. Lies & an-
ger teach
masters of
euill life.
Selfe loue
thinketh
himselfe as
good as o-
ther.
Desire of
prerogative
entileth to
murder.

Man par-
poeth, but
God dispo-
seth.

Leopard deuoured a kid. But the God
of our Father Iacob did not put him into
my hands, nor suffer me to find him alone
that I might dispatch two Scepters in
Israell by committing that wickednesse.
And now my childzen, I tel you of a truth
that vnesse ye keep your selues from this
spirit of lying and wꝛath, and loue truth
and long sufferance, ye shal perishe. Wꝛath
is blinde my childzen, and no wꝛathfull
man looketh truth in the face, because that
although they were his father and mo-
ther, yet doth hee holde them all his ene-
mies. Though he be his brother, yet hee
knoweth him not: though he be the Lord
Prophet, yet hee seeth he him not: though
hee be a righteous man, yet hee regar-
deth him not, and though hee be his
friend, yet hee considereth it not. For the
spirit of wꝛath besetteth him with the
maces of errour, blinding his naturall
eyes, and dimming the eyes of his minde
by falsehoode, and giuing to him a sight
of his owne making. And when is blea-
reth he his eyes? In hatred of heart, for he
giueth him a selfe willed hart against his
brother, to spite him, and enuy him. For
sonnes, wꝛath is mischieuous, for it be-
commeth

100. 2. 11. 11.

A wꝛathfull
man liuely
described.

• Hee accou-
nteth his Pa-
rents as ene-
mies.

• He know-
eth not his
brother.

• Hee obe-
dient not the
Minister.

• Hee regar-
deth not the
righteous.

• Hee consi-
dereth not
his friend.

commeth a soule to the soule, and subdueth the body to it selfe by overmastering the soule, and giueth power to the body to work all wickednesse. And when the soule hath wrought, it iustificieth the thing done because it seeth not.

Therefore bee that is wrathfull. If he be a man of might, hath treble power in his anger. One through the help and furtherance of his Seruants. Another of his riches, wherethrough he perswadeth and ouercometh his unrighteousnesse: and a third of the nature of his own body which of it selfe worketh euill. And though hee that is angry bee a poore man, yet hath he his naturall power doubled. For the said spirit dooth alwaies further his wickednesse, by causing his deeds to be matched with lying. Therefore consider the power of wrath how haine it is. For hee is bitter in speeche, and walketh at Sathans right hand, that his deeds may bee wrought in untrustnesse and lying. For Sathan dooth first of all sting him by speech, and when he hath once pricked him forward, hee strengtheneth him by deedes, and troubleth his understanding with bitter nips and losses, and so prouoketh his minde to ex-

The properties of wrath.

A wrathful man worketh three waies.

1. By seruants.
2. By riches.
3. By himselfe.

Two instruments of wrath; Bitter speeches Violent hands.

cessue

The Testament

Remedy
gainst
wrath
forbearing
of wordes.

cessive wrath. Therefore when any man
speaketh against you be not moued to an-
ger: and if hee praise you as good men, be
not puffed vp, noꝛ changed into voluptu-
ousnesse and sternenesse of countenance.
For whē a man heareth a thing that mis-
liketh him, first it tickleth him & stingeth
his minde, so that hee thinks he hath iust
cause to be angry. Now therefore my chil-
dren, if ye fall into any losse and hinde-
rance be not out of patience, for the spirit
of impatience maketh men to lust for the
thing that is forgoone, and to be angry for
the want of it. Beare your losses willingly,
ye, & be not out of quiet for it: for inqui-
etnes engendꝛeth anger and vntruth: and
it is euill to haue a double face. Anger and
vntruth talke one to another, to trouble
the vnderstanding. And when the mind is
combred with dischaunce, the Lord depa-
teth from it, and Bala getteth the vinti-
gion of it. Therefore my children, keepe
the Lords commandments and lawes,
eschew vntruth and hate it, that the Lord
may dwell in you, also Bala shal flee from
you. Speak euery of you the truth to his
neighbour, that ye fall not stumbling into
inconuerance, and so that ye be in quiet,
and

The effect
of impa-
tience.

Sil.

100

101

102

103

104

105

106

and ye shal haue the God of peace: & war
shall not preuaile against you: & one the
Lord all your life long, and loue ye one
another with a soothfast heart: For I am
sure that in the latter dayes ye shal depart
from the Lord, & walk in all naughtinesse
working the abominations of the Gen-
tiles, and hunting wicked women in all
lewdnesse through y^e working of deceitfull
spirits in you: For I haue read in Enoch
that Sathan is your prince, and that all the
spirits of fornication and pride, shall ply
themselues in laying snares for the chil-
dren of Dan, to make them sinne before
the Lord: But my children, sticke ye vnto
Leui, and looke vpon him in all things:
The children of Iuda shall snatch away o-
ther mens goods like Lyons through co-
uetousnesse. For this cause shall ye be led
away with them into captiuitie, and there
receiue all the plagues of Egypt, and all
the malice of the heathen: whereupon ye
shall returne to the Lord and obtaine mer-
cy, and hee shall bring you into his holy
place, & proclaim peace to you: The Lord
sending health shal spring vp into you out
of the tribes of Iuda and Leui: Hee shall
make war against Belsai, and giue ouer
yong

He prophesie
cler their
wicked-
nesse.

A note for
couetoul-
nesse.

Repentance
obtaine the
mercy.
A Prophe-
cie of
Christ his
humanity.

The Testament

Christ line
ly descri-
bed.

young men the victory in reuengement:
Hee shall deliuer the imprisoned soules of
the Saints from Belial, and turne your
vnbelleuing hearts to the Lord, and giue
euierlasting peace to such as call vpon him.
The Saintes shall rest in him, and the
righteous shall reioice in the newe Ieru-
salem, which shall glorie G D for
euer. Ierusalem shall no more bee wasted,
nor Israell led into captiuitie, because the
Lord shall bee conuersant among men in
the midst of it, and the holy one of Israell
shall reigne ouer them in lowlinesse and
pouerty, and hee that belieueth in him
shall certainly reigne in Heauen. Now
my Children feare the Lord and beware
of Sathan and his spirits. And draw neere
to God, & to the angell that excuseth you:
for hee is the mediator between God and
man, to set peace in Israell. Hee shall stand
against the kingdome of the enemy, and
therefore will the enemy labour to ouer-
throw all that call vpon the Lord: for hee
knoweth that whensoever Israell decal-
eth, then shall his enemies kingdome come
to an end. But the said angel shall streng-
then Israell, that hee come not to an euill
end. At that time shall Israell depart from
iniquity

Christ is
our medi-
ator.
Christ af-
flicteth vs in
all tempta-
tions.

Iniquity, and the Lord shall blisse such as
do his will. In all places of Israel and a-
mong the Heathen his name shall bee the
sanctour. Therefore my children keep your
selues from all noisome dealings, and put
from you wrath, and all vntueth. Loue
truth and mildnesse, and looke what you
haue heard of your father, deliuer it ouer
to your children, that the Father of nati-
ons may receiue you. For hee was sooth-
fast, long suffering, meeke, lowly, and a
teacher of Gods law by his owne works.
Therefore depart from all vnrightheous-
nesse, that yee may sticke to the righteous-
nesse of the Lords law, and bury yee mee
by my Father. In saying these things
hee kissed them and slept the sleepe of the
World. And his sonnes buried him, lay-
ing his bones by Abraham, Isaac, & Iacob.
And like as Dan had prophesied to them,
that they should one day neglect Gods
lawe and estrange themselves from the
offspring, and native country of Israel, so
came it to passe.

The

The Testament of NEPTALIM,
made to his Children at his death;
concerning goodnesse.



Run Neptalims race, but run apace,
Embrace his goodnesse and trustinesse,
If your state you see servants to bee,
Then God will you blesse, and giue successe.

The Testament of Neptalim.



In the copy of Neptalims Testa-
ment, concerning the things
which he discoursed at the end
of his time, in the hundredeth
and two and thirtieth yeare of
his life. At the comming of his Chil-
dren together in the seventh moneth, the
fourth day of the moneth, hee being yet
in good health, commanded a sumptuous
feast, and great cheare to be prepared.
When hee awoke in the morning from
sleep, because he was even at death's doore,
he praised the Lord that had strengthened
him, and began to speake to his children,
in this wise.

My Children, giue care to Neptalim,
hearken to your Fathers wordes. I was
borne of Bilha, and because Rachel dealt
craftily in putting Bilha to Iacob, in her
owne steade; and Bilha was deliuered
of mee in Rachels lap, therefore was I
called Neptalim. And Rachel loued mee
because I was borne on hir lap, and she
kissed me when I was a little one saying:
God let mee see a brother of mine out of
mine wombe after thee. By rea-
son whereof, Ioseph was like to mee in
all

The Testament

Why Ioseph was like Nephtalim.

His family

The swift-
ness of
Nephtalim.
Genes 49.

God his
wisdom
in creating
wisely set
forth.

all things according to Rachels request.
Now my mother Bilha was the daughter
of Reuben, the brother of Debora Re-
beccas nurse, and was bozne the selfsame
day that Rachel was bozne: for Reuben
was a Caldean, of Abrahams kindred, a
worshipper of **GOD**, freebozne, and a
noble man. Howbeit forsomuch as he
was taken prisoner, Laban bought him,
and married him to a bond-woman of
his called Eue, who brought him forth a
sonne, whom he named Zeliphas, after the
name of the Castle wherein hee was ta-
ken: Afterwarde shee bare Bilha, calling
hir, hir new bawle daughter, because shee
was fond of the dug as soone as shee was
bozne. And because I was as swifte of
foot as a Stag, my father Iacob appoi-
nted mee to runne of all messages and er-
rands, & blessed me by the name of a stag.
For as the potter knoweth what his vel-
sell shall containe, and tempereth his
quantitie of claie thereafter: so the Lord
maketh a mans body proportionable to
the spirit that hee will put into it, and he
seth the spirit to the ability of the body.
So as there is no inequality or oddes be-
twixt them: for all the Lords creatures

he made weight, measure, and rule,
 as the power knoweth the use of ene-
 ry of them to what things they be use-
 full. To the Lord knoweth the body, both
 here forth in this life of goodnesse, and when
 he beginneth to dwell. For there is not any
 creature reasonable, nor unreasonable,
 which the Lord knoweth not, for he hath
 created all men after his owne image,
 and as mans strength is, so is his worke,
 as is his will, so is his worke: as is his
 increase, so is his doing: as is his hart, so
 is his mouth: as is his eye, so is his sight:
 as is his mind, so is his talke, either
 of the lawe of the Lord, or of the lawe of
 man: And looke what diuersitie is be-
 twene light and darknesse, or betwene
 life and death, the same diuersitie is
 betwene man and woman. Neither is it to
 be thought that there is any bitterness in
 being either of the one, or of the other like
 unto: For God hath made all things
 in their order of degree: he hath let
 the sunne with in the beard, and hath
 let the neck, and covered it with hair
 to his glory. Moreover he hath assigned
 the heart to wisdom, the belly to the con-
 taine of the stomache, the breast to
 health.

and the
 and the
 and the
 and the

and the

The Testament

All things
must bee
done in time
and order.

The reason.

health; the Liver to anger, the Gall to
bitternesse; the spleene to laughter, the kid-
neys to craftinesse, the loines to strenght,
the ribbes to comeliness; the seed to fruit-
nesse, and so forth. So in the order of all
things in order, and in the feare of God,
neither doe yee any thing disorderly in
season, or out of due season. For thou
canst not command the eare to heare; nei-
ther canst thou doe the workes of light in
darknesse. Therefore haste ye not to thinke
your doings through covetousnesse, or
to beguile your owne soules with faine
talke. For by holding your peace with a
clean heart, ye shall bee able to keepe the
will of God, and to cast away the will of
the diuel, the Sinne, the Meane and the flesh.
Breake not their order, neither breake ye
Gods law in the order of your doings.
The Gentiles by going astray, and by
forsaking the Lord, haue changed their
order, and followed flocks & stones, and
spirits of error. But doe you not so, ye
children of God. Know ye that your onely
God is Lord in the skies, on the earth, in
the Sea, and of all creatures, for he is the
father of them. And be not like Sodom,
which altereth the order of her statutes.
like

of Neptalim

The wise the watchers altered the order of
 their nature, and they whome God cur-
 sed in the flood, making the earth desolate
 and fruitlesse for their sakes. My children
 I say these things because I haue reade
 in the holy writings of Enoch, that you
 also shall depart from the Lord, and walk
 in all the wickednesse of Sodome, and the
 Lord shall bring thraldome vpon you, so
 as you shall see your enemies, & be pin-
 ned with all manner of tribulation & paine
 till God consume you every one: and when
 you be made few and small, ye shall turne
 againe & know the Lord your God, and
 he shall bring you againe into your own
 land, according to his manifold mercy.
 And it shall come to passe, that when they
 shall be come into the country of their fa-
 thers, they shall forget the Lord againe,
 and deale wickedly, so as the Lord shall
 scatter them all over the face of the whole
 earth, till the mercy of the Lord come, &
 man that poureth out mercy & righteous-
 nes vpon all men both far & neere, for in
 the very of my life, vpon mount Olivet
 toward the East side of Ierusalem, I sawe
 the Sun and Moon stand still, and behold
 my fathers father Iesse to vs come
 hither

Neptalim
 prophesieth
 the misery
 of his chil-
 dren.

A vision.

The Testament

hether apace, and every one of you take
holde, according to his strength, for the
Sunne and Moone may be caught. And
wee came running altogether, and Levi
caught holde of the Sunne, and Iuda
snatching up, caught holde of the Moone,
and were both of them lifted up with them.
And when as Levi became as the Sun,
a certaine young man delivered him es-
boughes of Palme tree, and Iuda hymed
as the Moone, and twelve sheaves of wheat
were under his feet, and Levi and Iuda
sitting together, uphelde one another.
And behold, there was a Bull upon earth
that had great horns, and Eagles wings
uppon his backe, and wee would have
caught him, but wee could not: for Ioseph
stepping before us, caught him and moun-
ted aloft upon him. And beholde, there
appeared unto us an holy wyting, say-
ing: the Assyrians, Medes, Elamites, Co-
lathites, Caldees, and Syrians, shall have
the Scepter of Israel with all power. And
againe a fewer movent appeared, Iuda our
father Iacob standing in the sea of Iordan,
and us his Sonnes with him. And
holde, there came a ship sailing by, full of
dyled flesh, without Bacrment or Bacrment
upon

upon the ship was written Jacob; & our
 father said to vs, let vs go into our ship:
 when we were within it, there rose a sore
 tempest, and a mighty gale of wind, and
 our father who held the sterne, flew away
 from vs, and then we being tossed with
 the storme, were carried into the sea, and
 our ship was filled with water, and mea-
 ther beaten, and towe on all sides. Then
 Joseph fled out in the boate, and we al were
 bulded upon twelve benches, and Levi &
 his was among vs, so were we scattered
 on all coasts, and Levi being clad in sack
 cloth, prayed vnto the Lord for vs all. As
 soon as the tempest was allayed, the ship
 came quietly to land, and behold our fa-
 ther Jacob came, and we reioiced all to-
 gether with one munde. I told my father
 these two dreames, and he said to me, these
 things must be fulfilled in their time,
 for Israel must indure many things.
 Then said he further to me, I beleue that
 Joseph is aloue, for I see that the Lord
 shall waue him with vs. And
 he said, thou liuest my sonne Joseph, but
 I see thee not, neither see I thou Jacob
 that begat thee: truly he made vs to weene
 in these wordes of his, and my bowels
 desired

griouous
 sorrow
 I should
 befall
 it should
 in my
 heart

Remorse of
 conscience
 moueth
 confession.

The Testament

glowed within mee, to bewray unto him
that Ioseph was solde, but I was afraid
of my brothers. Behold my sons I have
shewed you the last times, and all things
that shall bee done in Israel. You there-
fore command your children to bee helpe-
full unto Levi and Iuda. For by Iuda
shall health and welfare spring up unto
Israel, and in him shall Iacob bee blessed.
For by his scepter shall God appeare, and
dwell among men upon earth, to save the
hocke of Israel, and to gather the righte-
ous from amongst the Heathen. My chil-
dren, if you doe wel, both men and angels
shall praye and blesse you, and God shall
bee glorified by you among the Gentiles.
The Diuell shall flee from you, the heathen
shall stand in awe of you, and the angels
shall receave you. For like as if a man
bring up his child well, the childe groweth
and endeavour eth alwayes to be munday
and thankfull. So of good works there is
a good remembrance with God, for as
for him that dooth nothing, him shall men
and Angels curse, and God shall be disho-
noured through him among the Gentiles,
and the Diuell shall possesse him, as a pe-
culiar vessel and instrument, and all
beastes

By dooing
well God is
glorified,
me blessed,
and the di-
uell vanqui-
shed.

Remembrance
of good works
is a good
remembrance
with God.

of Neptalim. The
hearts shall overthrow him, and the Lord
that hate him. For the commandments
of the lawe are of two sorts, and are fulfil-
led in work. For there is a time for a man
to companie with his wife, and a time to
forbeare her, that hee may giue himself to
prayer. There are two commandments
which breed sinne, except they be done in
their due order, and so it is in the rest of
the commandments. Therefore hee you
wise and faithful in the Lord, knowing the
order of his commandments, & the laws
of all things, that God may loue yee. Ha-
ving commanded them many other such
things, hee prayed them to comelose his
bones to Hebron, and to burie him by his
fathers. And so eating & drinking with
a merry hart, he covered his face & died.
And Neptalims children did all things ac-
cording as their father had commanded
them.



H 4

The

The Testament of Gad:



The copie of Gads Testament,
 and of the things that he spake
 to his children, in the C. vij.
 yeare of his life saying: I was
 a seuenth son, and skilfull & strong
 in keeping of sheepe. I kept the flockes by
 night, and when there came any lion, & co-
 lion, & wolf, & Beare, or other wilde beaste
 upon our cattell, I ran to it and killed it.
 I was also diligent to sheepe with his about
 the shepheard who being tender, for lacke
 of reason of bad much heate, and went
 home to Hebron to his father, to whom he
 was by himselfe, because he loved him
 and his father to his father, that the sons
 of Isaac, washed his goods at Elphai, and
 made much of them, without the know-
 ledge of Jacob and Reuben. For hee knoweth
 that he had stolen a lambe out of a breede
 much, and killed the beare, and that he
 killed the lambe & could not finde. God his
 thing he loved, and the killer is his. And
 he was to our father, and our brother
 were greatly comforted with his words
 and hee was the day that he was told that
 he was, and the spirit of Isaac was his
 me, and much as I could not have in my
 heart to see him, and hee was, or to see him
 because

bound to
 101. depl
 149. de
 11. of gna
 1. 11. 11

Gad a
 good and
 valiant
 shepheard.

God hated
Joseph, for
his cōplai-
ning to his
father.

For his
goodly
dreams.

because he had rebuked him openly, for
sling the lambe without Iuda. To be shew
he made our father believe what soenes
tolde him. But now I acknowledge
Ginne, my ebilozen, that I was often
in mind to haue killed him; for I hated him
from my heart, and I was vicerly with-
out compassion towards him; & the cause
of this my great hatred towards him,
was his dreams: Therefore I would haue
beuoured him; as an oxeneth by grasse
from the earth. And for that cause, I am
Iuda, solde him to the Ismachses for xxx
gilderns; of the which was kept away ten
piously; & shewed the other xx. to our bre-
thre. And so couetously I endeuoured
to wish his death. But the Lord of our fa-
ther delivered him out of my hands; & in
the inter I should not do such wickednes
in Irael. And now my childreng (I am
in the wordes of truth & of the very
righteous), and keep the law of the high-
est; and not go astray through the spirit
of hatred; for that is euill in all men's do-
ings. And what soeuer another man doeth,
that dooth the hater with like and abhorre.
If one keep the law of the Lord, he pro-
fesseth it not; if one feare the Lord, and be
right

righteously, him hee loneth not, but dis-
 sasseth the truth, hee enuieeth him that o-
 vereth his wayes aright, hee embraceth
 rebbiting, hee loueth scornfulnesse: and
 because hee hatred hath blinded his mind,
 hee doth to his neighbour as hee did to Io-
 ph: therefore my children keep your selues
 from hatred, because it committeth wic-
 kednesse euen against the Lord; for it will
 not heare the wordes of Gods comman-
 dment, concerning the louing of a
 mans neighbour, but sinneth spitefully a-
 gainst God. If a brother offende, by and
 by hee blasphemeth him abroad, and is harte to
 see him condemned & kild, or punished
 for his offense. And if hee offender be a ser-
 uant, or bondeman it accuseth him to his
 master, and deuileth all means that may
 be to persecute him, & to put him to death
 if it bee possible: for hatred worketh wick-
 ednesse, and is alwaye soyle to heare
 if the men go forward, or prosper in their
 doing. For like as loue beateeth good men
 to the death, and wilbereth their sinne,
 and would (if it were possible) kille them
 from death, which are condemned to dye:
 So hatred seeketh to dead the liuing, and
 deueneth the unworthy of life which haue
 offended

ought
 to be
 bound

ought
 name
 bound

A compa-
 rison.

The Testament

offended neuer so lightly. For the spirit
of hatred doth through cancred steu-
nesse of heart, work jointly with Sathan in
all things, euen to the death, and de-
struction of men. But the spirit of loue
doth through long sufferance worke with
Gods law, to the welfare of men. Hatred
is euill because it abideth with lying, spee-
king continually against the truth, ma-
king a great adoe of small matters, over-
shadowing the light with darknes, coun-
ting sweet to be soure, teaching flande-
rounesse, war, wrong, and abundance of
all mischief, and finally filling the heart
with diuelish poison. As children I speake
these things upon experience, to the ef-
tent you should eschew hatred, and stick
to godly loue. Righteousnes resisteth
hatred and lowlinesse killeth it, for a reu-
erent and a lowly person is ashamed to
do wrong, not for feare of rebuke, but for
conscience sake, because God seeth his in-
tents. Hee backbiteth no man, because the
feare of the highest ouercometh hatred.
For the feare of the Lord offendeth not, nei-
ther wil hee any man wrong, no not euen
in thought. At length I came to know-
ledge of these things, when I had repen-
ted,

The pro-
perty of
hatred.

A righte-
ous man
described.

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of Gad.

ted me of my dealings towarde Ioseph.
 For the true Repentance that is accor-
 ding to Gods will, mortifieth a man to
 obedience, chaseth away darknes, inligh-
 tenneth the eyes, giueth knowledge to the
 mind, and leadeth the soule to saluation.
 And whatsoeuer men know not of them-
 selues, that both Repentance teach them.
 For it brought vpon me the paine of the
 hart, and if my father Iacobs prayers had
 not beene, surely I had dyed out of hand.
 For looke wherein a man sinneth, by the
 same is hee punished. For as much there-
 fore as my heart was mercilesse toward
 Ioseph, I suffered Gods rigorous iustice
 in my heart by the space of xi. monethes,
 that the time of my punishment might
 fall out euen, with the time that I vrged
 the selling of Ioseph. Now therefore my
 choldren, ech of you loue his brothers, and
 put away hatred from your harts, louing
 one another in deede, word and thought
 of minde. For before my fathers face I
 spake mildly of Ioseph, but behinde his
 backe the spirit of hatred darkened my
 vnderstanding, and tempted my minde to
 villany. Therefore loue ye one another
 hartly, and if any of you offend other tell
 him

Loue con-
 sisteth in
 deede, in
 word, and
 minde, and
 or sonne
 - 109 120 1

The Testament

him of it gentle, drawing out the poison of hatred, and fostering no deceit in heart. And if the offender confesse it, and be sorry for it, giue it him: and if he deny it, strue not with him least hee fall to swearing, and so sinne double. Let no straunger heare you uttering one anothers secret in variance, least hee turne to be your ill-willer, and worke some great mischief against you. For hee will talk guilefully with thee, and vndermine thee to do thee a shrewd turne, taking his poison at thine owne hand. Therfore if he deny it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denying hee repenteth him, so as hee will no more offend thee, but honor thee, and fear thee and be in quiet. But if he be vnshamefast, & abide by his naughtinesse, then refer the reuengement of it to God with all thy heart. If another man prosper more then you, be not aggrieved at it, but pray for him, that he may haue perfect prosperity. For peradventure it may be to your owne benefit. And if hee be exalted more and more, enuy him not, but remember that all flesh shall die: and praise God for it, who giueth good & profitable things.

May no
mans prosperi-
ty be
perchance to
your pro-
fit.

things to all men. Seek the Lords iudgements, and so thy mind shal let him alone and bee in quiet. Now if a man be enriched by euill meanes, as Esau my fathers brother was, enuy him not: for in so doing yee controule the Lord, who either taketh away his benefites from the wicked, or leaueth them stil to the repentant, or else reserueth them in the vnrrepentant to theire endlesse punishment. For the poore man hauing sufficient of all things, giueth thanks vnto the Lord, and is enriched of all men, bicause men wish him no harm. Therfore (my children) away with hatred out of your hearts, and loue one another with a right meaning mind. Also will you your children to hono? Levi and Iuda, for out of them shall the Lord make the Sauio?rs of Israel to come. I knowe that in the end your children shall depart from them, and walke in all manner of milchlese, naughtinesse and corruption before the Lord. And after a little pausing he sayd againe: My sons heare mee your father, bury mee by my fathers: And so plucking vp his feet, he slept in peace: and after fife yeares they carried him thence and laid him with his fathers in Hebron.

A poore
man how
he is rich.

A prophetic
of
Christ.

The

The Testament of A SER, made
to his Children at his death, concerning
two faces of vice and vertue.



Two wayes sayth A Ser are preparede
for men: the one for joye,
The last for death: the first is best.
But this breedeth for a annoy.



A Cople of Aser his Testa-
ment, & of the things that he
spake to his children in the 120
yeare of his life, being still in
health, he said vnto them: Ye

children of Aser hearken to your Father,
& I will shew you all things that are right
before the Lord. The Lord hath giuen

two wayes vnto the Sonnes of men
two minds, two doings, two places, and
two endes: and therefore all waies may
be one; yea though they be contraries, as
are the waies of good and euill. Also there
are two mindes in our breastes, which do
moue vs either to honesty or dishonestie.

Therefore if a man be led to goodnesse,
all his doings are occupied about righte-
ousnesse: and if that he do any thing a-
mistake, by and by he repenteth him: for in
as much as his mind is bent vnto righte-
ousnesse, he putteth away naughtinesse,
and out of hand amendeth his misdeeds,
and correcteth the corruption of his mind.
But if his mind incline vnto euill, all
his doings tend vnto naughtinesse, in so
much that he thrusteth away the good,
and taketh vnto him the bad, because hee

Two waies
for a man to
walke in.

Two mindes
in a man, of
good and of
euill.

The Testament

is vnder the dominion of Belial : and if
 hee doe any good thing, hee turneth the
 same vnto euill. For if he begin to doe a-
 ny good, hee bringeth the end of his do-
 ings to an euill worke, because the trea-
 sure of his heart is infected with the be-
 stome of a diuellish & mischieuous Spi-
 rit, and therefore the euill ouermaistereth
 the good in his minde, and bringeth the
 end of the thing to naughtinesse. Some
 man sheweth compassion vpon him that
 letueth his turne in naughtinesse, that
 man hath two faces, and that deed of his
 is starke lewdnesse. Another man loueth
 vngreatousnesse, and he is lewd likewise:
 and although he could find in his heart to
 die for the compassing of his euill : yet it
 is manifest that hee is double faced, and
 his doing is altogether starke naught.
 For his loue being but lewdnesse, doth
 as it were cloake his euill with a good
 Name, whereas the drift of his doings
 tendeth vnto a wicked end. Another stea-
 leth, doth open wrong, pilleth, and polleth,
 is couetous, and pisseth not the pore : he
 also hath a double face, and all this is
 starke naught: for in being nigardly to-
 wards his neighbor, hee pouereth God
 with

Diuers
 sortes of
 double fa-
 ces,

The con-
 scious mans
 wickednes
 described.

wrath and denieth the highest, in not pi-
 tyng the poore. He despiseth and spyth
 the Lord, which is the commander of
 the law: he suffereth not the poore to rest,
 he defileth his owne soule to make his bo-
 dy gale, he killeth many, and pitieth few:
 this is the part of a double faced person.
 Another committeth whooredome & for-
 nication, & breth many men pitiously
 with his power and riches, and yet absti-
 neth from meates: his fast is naughte, for
 he dooth the commandements with an
 euill conscience, & that is a double faced
 dealing, which is altogether naught.
 Such manner of folk are right swine, &
 Hares, for they seme to bee halfe cleane,
 but in very deed they be utterly unclean.
 You therfore my children, becom not like
 them neither heare you in one hoode two
 faces, the one of goodnesse, and the other
 of naughtines, but sticke alonely vnto
 goodnesse: for in goodnes dooth God rest,
 & men like well of it. Shun naughtines
 and kill the diuell in your good wordes:
 for they are double faced serue not God
 but their owne lustes, because they seeke
 to please Belial, & such as are like them-
 selues. Now though playne dealing men

God abi-
 deth with
 the plaine
 dealer.

The Testament

The pre-
posterous
iudgement
of the
world maks
not good or
bad.

Other
kinds of
double fa-
ced men.

and such as pretende but one face are tak-
ken for offenders, at the hands of such as
beate two faces, yet are they righteous
before **G O D**. For many in killing
wicked persons, doe two workes at once,
namely good by euill: but in deede, the
whole work is good, because that he which
hath rooted out the euill, hath destroyed it.
Some man hatting his neighbour mer-
cifully, blameth him for his aduoutrie,
or thefte, such a one is double faced: but
yet is the whole worke good, because hee
followeth the **Lozds** example, not re-
spectting what seemeth good, when it is e-
uill in deede. Another will not make
merry with rioters, least hee should bee
stained by them, and defile his owne soule.
This man also is double faced, but yet
is all his doing good, and he is like a Roe
or a Stagge, which in common wilde
beard seeme to be vncleane, and yet are all
together cleane, because he walked in the
zeale of the **Lord**, shunning and hatting
those whom **God** willeth to bee shunned,
in his Commandements, and so killeth
the euill with well doing. See therfore my
Honnes, how there are two in al things,
one against the other, and the one hidden
under

under the other. Death succedeth to life,
 shame to glorie, night to day, and darke-
 nesse vnto light. All righteous things
 are vnder light and life, and therfore both
 eternall life ouermaster death. It is not
 to be sayde that truth is vnto truth, righte-
 oussnesse vnto righteoussnesse, or right wrong,
 because that as all things are vnder God,
 so all truth is vnder light. I haue practi-
 sed all these things in my life, and not
 strayed from the truth of the Lord, but
 sought out the Commandementes of the
 Highest, to þe uttermost of my power, and
 walked with one face in goodnesse. Take
 heede therefore my Children to the Lords
 Commandementes, and folloine the
 truth with one single face. For they that
 are double faced shal be double punished.
 The spirit of errour hateth the man that
 fighteth against it. Keepe the lawe of the
 Lord, and regard not euill that seemeth
 good, but haue an eie to the thing that is
 good indeed, and keepe the same, retur-
 ning to the Lord in all his Commande-
 mentes, and resting vppon him: for the
 endes whereat men doe aspyre, doe shewe
 their righteoussnesse. And knowe the An-
 gelles of the Lord from the Angelles of
 Sathan.

After his
 righteous
 living.

Double fa-
 ced, double
 punished.

The Testament

Gathan. For if ye cleave to wicked spirits, your soules shall be tormented of the wicked Spirit whom ye serue, in wicked fables and works. But if yee quietly and cheerfully acquaint your selues with the Angel of Peace, hee shall comfort you in your life time. My children become not like the Sodomites which knewe not the Angell, and perished for ever. For I am sure that you shall sinne, and be deliuered into the hands of your enemies, your land shall be laid waste, and your selues shall be scattered into the four corners of the earth, and be despised as vnprofitable water in your dispersing abroad, vntill the Highest do visit the earth, eating & drinking as a man with men, and breaking the serpents head in peeces without noise. Hee shall saue Israel and all the Heathen by water, beeking God hidden in man. Therefore tell your children these things, that they neglect not Gods Law written in the tables of heauen. For the time will come, that they shall giue no credit to the Law of the Lord. And you falling vnto naughtines, shall deale wickedly against God, giuing no heed to his Law, but vnto mens commandements. For this cause shall

A prophetic
of Christ
his huma-
nity.



JOSEPH
 To his Children at his death, concerning
 Chastitie, and Patience.



Let Ioseph teach thee
 Love and Chastitie:

Along blessed life,
 Voide of all strife,

So shalt thou have,

Euen to thy grave.



And Sommes and my Bre-
thren, heare ye Ioseph the
welbeloued of Isracc. My
Childzen, heare your fa-
ther, I haue knowne in
my life Enuy and death,

with the which my brethren woulde haue
persecuted mee. For they hated mee, and
G D loued mee: they woulde haue kil-
led mee, and the G D of my fathers
kept mee: they put mee into a pit, and
the most High brought mee out againe.
I was sold as a bondman, and the Lord
made mee free, and his strong hand hel-
ped mee. I was kept in hunger, and the
Lord himselfe nourished mee: I was
left alone, and the Lord comforted mee:
I was sick, and the Lord visited mee:
I was in prison, and the Lord made
mee glad: I was fastened in chaines,
and the Lord disbound mee: Hee plea-
ded my cause in the accusations of the
Egyptians, and not onely deliuered mee
from Enuy and Deceit, but also exal-
ted mee, in so much that Putifar, chiefe
strawer of Pharaohs house, did lende
me lodging, where I was in leoparty of
my

Ioseph's
afflictions

God hel-
ped Ioseph
in all
his
trouble.

2nd
time

my life, by reason of a shamelesse woman
 to which inticed me to do naughtinesse with
 her, through the flame of voluptuousnes
 burning about her brest. I was cast in
 prison for her: I was beaten and mocked
 for her, yet the Lord caused the keeper of
 the prison to be moued with mercy to-
 wards mee. He forsaketh not them that
 feare him, neither in darknesse, neither
 in bondes, neither in tribulations, or ne-
 cessities. God is not ashamed as men,
 neither breatheth he as men, neither shaketh
 or shyneth he for feare as earthly
 men. He is present in all places, & in the
 most grievous sorowes, he comforteth
 his. He goeth away for a season, to try the
 thoughts of their minde. He founde me
 trusty in ten Temptations: and in e-
 uery one I was constant and preserued.
 For sufferance is a great medicine, and
 causeth much goodnes. How often did the
 Egyptian threaten my death? How often
 was I punished, and yet the woman cal-
 led me again? How often did she threaten
 me to dy, because I would not haue to do
 with her? She sayd vnto mee, thou shalt
 haue gouernance of mee, and all that is
 mine, if thou wilt giue thy selfe vnto mee.

God neuer
 forsaketh
 his.

Ioseph con-
 stant in te-
 mptations.

Sufferance
 what it is.

to obey my desire, and thou shalt be lord
 over us. But I remembred the words of
 my father Iacob; and entring into my
 chamber, made my prayer to the Lord, and
 after seauen yeeres, yet I appeared vnto
 the Egyptian, in the selfe same estate of
 youth, as if I had liued in pleasures & de-
 lights. For they that fast for God, re-
 maine beauty of face. When I had wine
 shuen vnto mee, I drunke none: and sa-
 ting thre daies, I tooke my meate day-
 ly, and gaue it to the sicke and needy, and
 so I waked vnto the Lord, and wept
 for many daies the Egyptian, because shee
 was euermore troubling of mee. Shee
 came vnto me in the night, as though she
 would haue visited mee. And first truly
 because she had neuer a son, shee sayned to
 take me as her son. And I prayed to God
 to send her a sonne: vntill which time shee
 embraced mee, as though I had been her
 sonne, and I perceiued not the cause. And
 in conclusion, shee drew mee to haue
 some fornication with her, and I remem-
 bering my self, was sorrowful to the death.
 And when shee was gone out, I came to
 my selfe, and sorrowed many daies: for I
 perceiued her deceite and error. And I
 spake

A perfect
 medicine
 in téptatis
 Not from
 meate, but
 from wan-
 ton fare.

A
 crafty
 practise of
 a Woman,

People
 had much
 to do

Flattery
the diuels
sweet bait.

A token
of a Zea-
lus heart.

Hypocrites
are of all
religions
for lucre.

Double
faced men
god ab-
horreth.

spake vnto hir the wordes of the most high
God, if peraduenture shee might bee tur-
ned away from her pernicious conceit-
scence. Many times as to a holy man
shee spake flattering wordes to mee, not
without deceit, lauding my chastity be-
fore her Husband, which would utterly
haue destroyed mee: both manifestly and
secretly shee said vnto mee, feare not my
Husband, for he is perswaded of thy cha-
stity. For if so bee that any man shewed
him of thee and mee, he would not belieue
it. For because of this thing, I couered
me with sackcloth, and layde mee flat vp-
on the Earth, and prayed vnto Almighty
God, that he would deliuer me from this
woman of Egypt. When shee could do
nothing this way, shee came vnto mee a-
gaine armed with other reasons: that is
to say, that shee would eaine learne the
word of God of mee, and began to speake
after this manner. If thou wilt haue me
to forsake mine Idols, follow my desire,
& I wil perswade my Husband the Egy-
tian to goe from his Idolatry, and we shall
walke in the law of thy God. I made an
overt to these things: GOD will haue
none to worship him with uncleanness.

neither hath he any pleasure in adulter-
ers. And she held her peace, desiring to
satisfie her concupiscence. And I fasted and
mourned, that God might deliuer me from
her. Againe at another time, she said vnto
me: If thou wilt not doe adultery with
me, I will kill my Dyce, and so by the
lawe I shall take thee to my Husband.
When I heard that, I rent my garment,
and saide: Woman, I pray thee be asha-
med of these things before God, and
fear God, and do thou not such an abho-
minable thing: Neither despaire utter-
ly, that thou maye not thy selfe in thine
owne euill: for if thou go about it, I shall
utter and declare the thoughts of thine
iniquitie. Shee fearing these things,
prayed me that I would not betray her
naughtinesse, and so departed. Yet againe,
she went about to beguile me with gifts,
sending vnto mee all things that men
haue need of, and she sent me meat, stew-
ed about with inchantment. And as the
Eunuche brought it in, I beheld and saw
a terrible fellow giuing me a sword with
the bish, and I perceiued that shee went
about to deceiue me. And when he was
gone, I wept and touched not that meate,

Note the
fruit of lust

nor any other of his sending, for a good while after. A day after that, she came to me and said, what is the matter that thou hast not eaten of the meat? And I sayd vnto her, because thou hast popsoned it. Therefore thou shalt know that I will not come vnto idols, but only vnto God. Now vnderstand therfore, that the God of my father by his Angell, hath shewed thy mischiefe vnto mee, and I haue kept the meate to thy shame, if perchance thou mightest repent, or learne that the malice of wicked doers preuaileth not against them that worship the Lord in chastity. And I rooke and did eate before him, saying: The God of my fathers, and the angell of Abraham shall be with mee, and then she fell downe at my feete and wept. Then lifting her vp, I exhorted her many waies, and she promised vnto mee that she would neuer doo such iniquity after that day. Yet because her heart was mourning, and did burne toward mee in adulterie with sighes, coming from the deapth of her stomack, she cast downe her countenance. The Egyptian her husband perceiuing hir, sayd wherfore holdest thou downe thy face? she answered,

Joseph did
first mo-
nish & not
proclame.

The name
of God,
and feare
of infamy,
pricketh
the consci-
ence. Note
this.

I am euen sorrowfull at the heart : and
 comforted hir that was not like : yet
 againe she entred in to me (her Husband
 being without) and saide: I am strangled
 & choaked: Either I wil break my necke,
 or else drowne my selfe, without thou
 wilt obeye mee. And I perceiuing that the
 Spirit of Belial troubled and vexed her,
 prayed vnto the Lord my God, and sayde
 thus: Wherefore art thou vexed & trou-
 bled, all blind in sinne? Remember thy
 selfe, for if thou do kill thy selfe, the concu-
 bine of thy husband called Sechon, enui-
 ing thee, shal beat thy childre, and destroy
 the memozye of thee from the earth. And
 she said vnto me: Haue done, haue done,
 I perceiue that yet thou hast some care
 for me: I haue euen enough that thou de-
 sendest my life, and my childzens. I haue
 good hope in time to come, that I shal ob-
 taine my wished desire. And she percei-
 ued not that for the loue of my Lord God
 I said so, and not for her sake. Whatsoe-
 uer he be, that followeth the concupiscence
 of this most filthy and pernicious desire, is
 made seruant vnto the same, as this wo-
 man was. And if he heare any good thing
 in the passion wherein he is overcome: he
 draweth

A remedy
against
temptati-
on.

by which the same to his penitents by his
thy desire. I say vnto you my Son, that
it was about sixe of the clocke when she
went from me, and I fell vpon my knees,
praying to God al that day, with y^e night
following. And about the break of the day
I arose weeping, that I might once be de-
liuered from this Egyptian woman. Fi-
nally she caught me fast by the garment,
drawing me to haue gone to bed with her.
Then perceiuing that she waxed mad,
and that violently, and with strength she
helde my clothes, I let my clothes slip
from me and fled away.

Then she complained to her husband of
me, which put me in prison in the Kings
house. The day following after, I was
fore beaten and cast in prison. And when
I laie bound in fetters, this Egyptian
Woman waxed sick for sorrow, and bar-
kelled how I lauded G O D, being in a
House of Darkenesse. For I reioycing
with a glad voice, glorified my God on-
ly that by such occasion I was deliuered
from the Egyptian Woman. Yet she left
not to stand harkning, and said, haue done
and take the offer which I put vnto thee,
and fulfill my desire, and I will helpe
thee.

from the Bonde, and bring thee out from
the darknes: but all that could perswade
me nothing, in so much that in thought
was not inclined to any desire of hir. For
God loveth him better which fasteth in
chastitie, being in a prison of darkenesse,
then him which taketh his pleasure with
holuptuousnesse in a chamber of honor &
riches. For if a man liue in chastitie, and
desire glozy (if God perceiue it to be expe-
dient for him) he giueth vnto him as he
hath vnto me. Many times as
though she had been sicke, she descended
vnto me vnlooked for, and heard the voice
of me praying, and stode the more still.
But when I heard her sighe I helde my
peace, for in hir house she stripped her self
naked, breasts, legges, and armes, wher-
by she might haue kindeled mee into the
loue of hir. For she was very faire, and
gloriously adorned to haue deceived me,
but God kept me from hir works. Ther-
fore my Sons, beholde what sufferance
with prayer and fasting dooth. And there-
fore if you loue sobernes and Chastitie in
sufferance and Humilitie of the hart, she
shall dwell in you, for she loveth so-
bernes: and when the most Highs dooeth

wol 219
m 219
219

A property
of a Harlot,

The com-
modity of prai-
er and suffe-
rance.

As

dwell

well in a man, although by chance to fall
 into enuy or into bondage or slander, the
 Lorde which dwelleth in him will for his
 chastity not onely deliver him, but also
 exalt him, & glorifie him as he hath done
 me, for he is alwaies with him in word, in
 deed, and thought.

Iosephs low
 lineeth in
 prosperitie.

My Children, yee know how well my
 Father did loue me, and yet was I neuer
 prouder therof in my hart. For though
 I was a Childe, I had euer the feare of
 God in my mind. When I grew vnto age
 I moderated my selfe, and honoured my
 brethren whom I feared, I held my peace
 when I was solde, because I would not
 haue the Ismaelites to knowe my stocke
 and kindred, how I was the sonne of Ia-
 cob, a man of great strength and power.
 Therefore haue you in your deedes the
 feare of God, and honour your Brethren,
 for all men that obserue the lawe of God,
 are loued of him. Then I came with the
 Ismaelites to a certaine place called To-
 doche, and they demanded of mee what
 I was: and I saide (because I would not
 reprove my brethren) that I was one of
 their Householde Slaves. Then said the
 chiefe of them, thou art no slave for thy
 coun,

countenance dooth shew thee what thou
art. And he threatned me vnto the death,
yet for all that I sayd againe I was their
slawe. But when wee came into Egypt,
they began to strue who should haue mee
for the mony that was payde: and they a-
greed that I should abide in Egypt with
a Marchant of their faculty, vntill such
time as they had made their Marchan-
dise and returned againe: and God gaue
mee grace in the sight of the Marchant;
that hee gaue me the charge of his house,
and the Lord blessed him by my hand, for
the Lord gaue him plenty of Golde and
siluer, & I was with him thre moneths
and fve dates. In this time passed by
Memphitica the wife of Putiphar in great
glorie, and shee cast her eyes vpon me (for
the Eunuches had shewed her of me) & she
shewed hir husband of þ Marchant which
was made rich in the hand of a yong man
being an Hebrew, and shee said they had
holne him out of the Land of Chanaan.
Therefore he now iudgement vpon him, &
make the yong man to be your steward, &
the God of the Hebrewes shall blesse you,
for grace from heauen is in him. Putiphar
hir husband perswaded with these wordes

An amiable
countenance
a token of a
liberal mind

A couetous
heart like
Achab.

The Testament

caused the Merchant to be sent for, and
saide vnto him: what doe I heare of thee,
that stealest soules out of the Land of the
Hebrewes, in selling of Children? The
Merchant fell downe vppon his knees,
exptained him, saying: I beseech thee Lord
shew me, for I know not what thou saist.
Hee answered againe. Where gated
thou this Hebrew child? And hee saide,
the Ismaelites leste him with mee, vntill
they came this way againe. When he had
saide so, Putiphar saide, bring the young
man hither: and I being brought in, did
reuerence to the Prince of the Eunuches,
for he was the third man in dignitie with
Pharaoh, and Prince of all the Eunuches,
and hee had wife, children, & concubines.
And whē he had taken me apart, he saide,
art thou bond, or art thou free? I answered
bond. And he saide vnto me, whose
bondman art thou? I answered him, the
Ismaelites. And hee saide againe vnto mee,
how came it to passe that thou wast made
their bondman? And I saide for they
bought me in the land of Chanaan: yet
he did not believe me, saying: truly thou
liest, and commaunded me to be beaten.
Memphitica his Wife spied mee beaten,
at

at a window, and sent vnto his Husband,
saying: thy iudgement is vniust, for thou
hast punish wrongfully the young man
that is stollē. But because I changed not
my words, yet againe was I beaten, and
commanded to be kept at his commande-
ment, till such time as my masters came.

A token of
mercy, if it
were not for
an ill end.

And his Wife said vnto him; wherfore
do ye keep incaptiuitie the noble Child?
it were more almes to let him goe, and
to beat you. Shee would faine haue spied
me in desire of sinne, and I knew nothing
of this. He said againe to Memphitica, it
is not honest among the Egyptians, to
take away another mans goods before he
shewe him of it. He said that of the Mer-
chant and of mee, when I should be im-
prisoned. After that xxiij. dayes, the Is-
maelites came, and they hearing that Ia-
cob my father was heauie for mee, saide
vnto me, Wherfore is it that thou saidst
thou wast a bondman, and now we know
that thou art the sonne of a great man in
the land of Chanaan, and thy father sor-
roweth for thee in sackcloth. The I would
faine haue wept, yet I refrained my selfe
for shaming of my brethren, and saide, I
know it not, for I am a bondman. Then
they

Note a flat-
tering wo-
man,

A good na-
ture.

The Testament

they tooke counsell amongst themselves, whither or to whom they might sell mee, least I should be found in their hands, for they feared Iacob least he should be reuenged of them: for they had heard that he was mighty both to God and man. Then saide the Merchant to them, redeem him now from the iudgment of Putiphar: they hearing this, went & asked for me, saying: that they had bought me for mony, and he deliuered me. Memphitica spake vnto her husband to buy me, for she said, I hear say they would sell him. And they sent an Eunuch to the Ismaelites, and desired to buy me, and when he could not bargaine with them, he returned & shewed his lady that they asked a great price for the child; she sent againe another Eunuch, saying; although they aske two besaunces of golde, see that thou spare not for mony, but buy the child and bring him to me. He paid 80 golden crownes for me, & said to his lady that he paid 100. and I perceiuing this, helde my peace, least the Eunuch shoulde haue bene searched. Behold my sonnes what I haue sustained: loue one of you another, & with continuance cast out from among you deceitfull minds, for God belisteth

Thus the
Righteous
be bought
and solde.

liteth in þ concord of brethren, & hath pleasure also in the loue & choice of a proued heart. For when my brethren came out of Egypt and knewe mee, I gaue them their money, & neuer gaue reproche vnto them, but comforted them, & after the death of Iacob I loued them moze aboundantly, & all that euer he commanded mee I did very gladly, & they maruelled bicause I suffered not them to bee troubled for a small cause, for al that was in my power I gaue them. Their children were reputed to me as mine own, and mine owne children as their seruants. Their life was my life & their sorrow was my sorrow, and all their infirmity or disease was mine, my Land was their land, my counsel was the counsel of them, and I neuer exalted my self aboue them in pride for mine own worldly glozie, but was amongst them as one of the least. Therfore my sons if ye walke in the commandements of my Lorde, the Lord shall exalt you and blesse you in riches perpetuall. And if any man will doe euill to you, with mekenesse looke that ye pray for him, and God shall deliuer you from all euill. Now beholde and see that for my long sufferance the Daughter of

Concord between brethren pleaseth God.

Iosephes mercifull heart declared.

A promise for them that pray for their enemies.

The Testament

God promi-
seth for his
Elect.

Iosephes
dreames.

Christ pro-
phesied.

my Lord was giuen me to wife, and there
was giuen to me with her an hundred ta-
lents of Golde, for God made them to
serue me, & gaue me beauty that I should
be as a flower aboue them that were faire
in Israel, and hee kept me vnto mine age
both in strength and beautie, because I
was like to Iacob in all things. And what
dreames I haue seene, my children now
heare. There were xij. Harts feeding, and
nine were diuided abroad in the earth, ab-
so I saw how that of Iuda was a Virgine
bozne hauing a white sliken robe, and of
hir came forth an immaculate Lambe:
And on the left hand of the sayd Lambe,
was as it were a Lyon, and all Beasts
made against him, and the Lambe ouer-
came them, & troad them vnder his feete,
and in him ioyed the angels, the men, and
all the earth. These things shall come to
passe in their time, that is to say, in the lat-
ter daies. Therefore my Sons keep the
commandement of the Lord, and honour
Iuda and Levi. For of them, to you shall
spring the Lambe of God, which by his
grace shall preserue all Gentiles and Is-
rael. The Kingdome of him is a King-
dome eternall, which shal neuer passe. For
my

my kingdome shall bee ended in you, as
the keeping of an Orchard, for after the
haruest it shall appeare no more. I knowe
right well that after my death the E-
gyptians shall trouble you: but God shall re-
uenge you and bring you to the promised
land which hee sware to Abraham, Isaac,
and Iacob. But carrie my bones with
you: for in so doing, the Lord shal be in the
light with you against the Egyptians, and
Belial shall bee in darkenesse with the E-
gyptians. Also carrie with you your Mo-
ther Zilpha, and nigh vnto the valley,
neere vnto Rachel burie her. When hee
had said these words he stretched forth his
feete and slept the sleepe of al the world.
Then they embalmed him with spices, put-
ting him in a chest in Egypt after hee had
liued 110. yeares, who saue Ephraimes
Children vnto the third generation. For
vnto Machir the sonne of Manasses, were
children bozne on Iosephs knees. After this
all they of Israel bewailed him, and all the
Egyptians with great mourning. For
he had compassion of Egypt as of his own
proper members, and assisted them both
with his labour & counsell, and did them
good at all times and seasons.

The Testament of BENIAMIN,
made to his Children at his death,
concerning a cleane mind.



Lowhat true faithfull love doth meane,
All you that lovers be:
It is in heart and not in lust,
As hore you plainly see.



He copie of Beniamins wordes,
which hee uttered to his chil-
dren being of the age of an
hundredth and twentie yeares.
Hee kissed them and sayde :

As Isaac was borne in the hundred yeare
of Abraham, so was I in the hundredth
yeare of Iacob : and because Rachel dy-
ed at my birth, I sucked her Bondwo-
man Bilha. For after that Rachel had
borne Ioseph, shee was barren twelue
yeeres. And when shee had prayed to the
Lord in those twelue yeeres, shee concei-
ued and bare mee : for my father loued
Rachel exceedingly, and wished to see
two Sonnes by her, and therefore I was
called Benjamin, that is to say, the sonne
of my daies, or the sonne of my sorrow, be-
cause my mother died in the birth of mee.
When I came first into Egypt, and that
my brother Ioseph knew mee, he saide to
mee : What saide they to my father,
when they had solde mee ? I answered :
they stained thy Coate with Bloude, and
bringing it to him, saide : See if this be
thy Sons coate or no. And my Brother
also sayde vnto mee : Truely when the
Ismaelites

Benjamin
what it sig-
nifieth.

Josephs di-
stresse re-
uenged by
God.

Ismaelites tooke mee, one of them strip-
ping me out of my coat, gaue mee a thin
shute to put on, & lashing me with a whip,
bad me run. And as hee went aside to hide
my garment, a Lyon met him, and slew
him, & so his partners being afraid, sold
mee to their fellowes. You therefore my
Childzen, loue the God of Heauen, and o-
bey his commandements, following that
good and holy man Ioseph, and let your
mind be set vpon goodnesse, as ye knowe
that mine hath been. Hee that hath a good
minde looketh rightly vpon all things.
Feare God and loue your neighbors, and
then although the spirit of Belial tempt
you to all naughtinesse to trouble you, yet
shall it not get the vppermost hand of you
no more then it did of my brother Ioseph.
How many folke would haue killed him,
and yet God still defended him? For hee
that feareth God & loueth his neighbor,
cannot bee wounded of the ariery Spirit
Belial: and hee that is shielded with the
feare of the Lord is safe from harme both
of man and beast, and cannot be overcome
because hee is helped by the loue of God,
which he hath towards his neighbor: for
Ioseph besought our father Iacob to praise

Temptation
shall not o-
uercome
them that
feare the
Lord.

for my brethren to ϕ Lord, that he would
not laie vnto their charges, the mischief
that they had deuised against him. When
at Iacob cried out, O sonne Ioseph, thou
hast overcome my heart. And therewith
all embracing him, hee kissed him two
houres together, and said: In thee shall ϕ
prophecie of Heauen be resembled to the
full, concerning the Lambe of God, and
Saviour of the world, that the vnspotted
shall be deliuered for the wicked doers,
and he that is without sinne; shall die for
the sinners in the bloud of his testament,
to the saluation both of the Gentiles and
of Israel; and hee shall dash Beel and all
his seruants. My Childzen looke vpon
the end of that good man, and follow his
mercifullnesse with a good mind; that you
also may haue a Crowne of glorie vpon
your heads. A good man hath not a dark
eye; for he is mercifull and pittifull to all
men, yea though they be sinners and haue
deuised mischief against him: and he that
doth good, overcome the world by the
defence of goodnesse; and inueth the
righteous as his owne soules. If another
man be honoured, hee enueth it not:
if a man be enticed, it grieueth him not.

Ioseph a
right figure
of Iesus
Christ.

A good
man.

1 Overcometh euill.
2 Loueth the righteous.

3 Enueth not.

If

The Testament

4 Praiseth
 the valiant
 5 Defen-
 deih him
 that fea-
 reth God.
 6 Admoni-
 sheth the
 Sinner.
 7 Pittieth
 the poore.
 The ex-
 ample of a
 godly man
 conuerteth
 Sinners.

If a man be strong 4 or valiant, hee praiseth him, and blesseing him also to be chaste, hee defendeth 5 him that hath the feare of God. Hee workeeth together with him that loueth God, & if a man forsake the 6 Almighty, hee warneth him to returne againe. Whosoever hath the grace of the good spirit, him doth he loue as his owne life. He 7 pitttieth the poore, succoureteth the weake, and praiseth and honoureth God. My children if ye haue a good mind, euill men shall stand in awe of you, and vnchristis shall for very shame be conuerted to goodnesse. So that couetous men shall not only depart from their nigardlinesse, but also giue of their abundance to the needy. If yee be good dowers, both vncleane spirits shall flee from you and thyewbe beasts shall shun for feare of you. For where the regard of good works is in the minde, there darknesse flyeth away. For if hee doe wrong to any holy man, hee is sorry for it: and if a holy man receiue wrong, he pitttieth the doer, and putteth it up with silence. And if any man betray a righteous soule, and the righteous pray for his betrayer, the betrayer is not a litte disgraced, and the righteous becom-

becometh much moze notable afterward,
as did my Brother Ioseph. The gulle-
full spirit of Beliall hath no power ouer a
good mans mind: for the Angell of peace
guideth his soule. He looketh not affecti-
onately vpon corruptible things, he ca-
heth together riches in þe desire of belu-
tuousnesse. He is not delighted with
pleasures. He grieueth not his neighbor,
he stuffeth not himselfe with meate, nei-
ther wandzeth he in the pzide of his eyes:
For the Lord is his portion. He taketh
no glory for giuing good counsell: he pas-
seth not how men dishonour him, neither
can he skill in any fraud or guile, vntruth
strife, or slanderousnesse: for the Lord
dwelleth in him, and enlighteneth his
mind, and he reioiceth befoze al men in a
good time. A good minde hath not two
tongues; one to blesse with, and another
to curse with: one to slander with, and an-
other to honour with: one of sorrow, and
another of ioy: one of quietnes, and an-
other of trouble: one of dissimulation,
and another of truth: one of pouertie, and
another of riches: but it hath one only dis-
position pure and vncorrupt towards all.
It hath no double sight nor double hearing.

The pro-
perties of
a righte-
ous man.

For

For in all things that he doth, speaketh,
or seeth, he knoweth that the Lord behol-
deth his hart, and therfore he clenseth his
mind that he may not be found faultie,
before God and man. But all the works
of Belial are double, and vterly voide of
simplicitie. Therfore my children shun
the naughtinesse of Belial: for at the first
he delighteth those that obey him, but in
the end he is a sword, and the father of
seauen mischiefes. For when the mind
hath once conceived by Belial, it bring-
eth forth first enuy, secondly desperate-
nesse, thirdly sorrow, fourthly bondage,
fifthly needinesse, sixthly troublesomesse, &
seuenthly desolatton: and for that cause
was Cain tormented with seauen punish-
ments by God, for in 7. yeares together
God brought euerie yeare a new plague
upon Cain. Two hundred yeares he suf-
fered, and in the nine hundredth yeare, the
earth was made desolate with the flood,
for his righteous brother Abels sake. In
seuen hundred yeares is Cain iudged, and
Lamech in seauentie times seauen: for
they that are like Cain in spightfulnesse
hated towards their brethren, shall be
punished with the same punishment for
euer.

30
-27
-28

- Disobedi-
ence & fa-
ther of sea-
uen mis-
chiefs.
- 1 Enuy.
- 2 Despera-
tion.
- 3 Sorrow.
- 4 Bon-
dage.
- 5 Needi-
nesse.
- 6 Trou-
ble.
- 7 Desola-
tion.
- An exam-
ple of Ca-
in.

uer as he was. You therfore my children.
eschew malice, enuy, and hatred towards
your brethren, and cleaue to goodnes and
louingnes. He that hath a mind cleane
in loue, looketh not vpon a woman in way
of lechery. For he hath no defiling in his
hart, because the spirit of the Lord resteth
in him. For as the Sun is not defiled
by shining vpon a puddle or dunghill, but
dooth rather drie vp and dye away the
stinke: euen so a pure mind striueth a-
gainst the uncleannesse of the earth, and
ouercommeth it, but is not defiled it self.
And I perceiue by the sayings of the
righteous Enoch, that there shall be euill
deeds among you. For ye shal defile your
selues with the fornication of Sodome,
and perishe all saue a fewe, and multiply
inordinate lustes in women, and the
reign of the Lord shall not be among you,
for he shall take it away suddenly. Ne-
uertheles the Lords Temple shalbe made
in our portion, and it shall be glorious a-
mong you. For the Lord himselfe shall
take the Kingdome vpon him, and the
twelue Tribes shal be gathered together
there, and all nations shall resort thither,
vntill the most high send his saluation

An apt fi-
gure to
a mind rest-
ing innes.

A prophecy
of the nati-
vity of
Christ.

Of his Pas-
sion.

Math. 27.

Of the com-
ing of the
holy Spirit.Of his as-
cension.

in the visitation of his onely begotten.
 And he shall enter into the first Temple,
 and there the Lord shall suffer wrong, and
 be despised, and be lifted up upon a piece
 of timber. And the Veile of the Temple
 shall be rent asunder, and the Spirit of
 the Lord shall come down upon the Gen-
 tiles poured out as fire: and rising up from
 the graue, hee shall ascend from earth to
 Heauen. He shall remember how base he
 hath been upon earth, and how glorious
 he is in Heauen. When Ioseph was in E-
 gypte, I longed to see his person, and the
 forme of his countenance. And through
 the prayers of my Father Iacob, I sawe
 him awake in the day of his full and per-
 fect shape. Now therefore my Children
 knowe you that I shall dye. Wherefore
 deale euery of you truly and rightfully
 with his neighbour, worke ye iustly and
 faithfully, and keep ye the lawe and com-
 mandement of the Lord: for that doo
 I teach you in steade of all inheritance.
 And giue you the same to your Children
 for an euerlasting Possession. For so did
 Abraham, Isaac, and Iacob, they gaue vs
 all these things for an inheritance, say-
 ing: keepe the Lords commandments
 till

rill he reueale his sauing health vnto all
 nations. Then shall yee see Enoch, Noe, A Prophe-
 Sem, Abraham, Isaac, and Iacob, rising at of the last
 his right hand with ioyfulnesse. Then comming
 shall we rise also euery of vs to his owne of Christ.
 Scepter, worshipping the King of heaue The resur-
 which appeared on earth in y base shape rection and
 of man. As many as belieue in him, shall iudgement
 reioice with him at that time. And all described.
 these shall rise againe to glorie, and the
 residue vnto shame. And the Lord shall
 first of all iudge Israell for the vnrigh-
 teousnesse committed against him, because
 they believed not in God that came in the
 flesh to deliuer. Then shall hee iudge all
 nations, as many as believed not in him
 when he appeared vpon earth, and he shal
 reprocue Israell among the chosen of the
 Gentiles, as hee reproued Esau in the Medi-
 anites, that seduced his brethren by forni-
 cation and Idolatry, who were estran-
 ged from God, and fell away from the
 Inheritaunce of the Chilozen, because
 they feared not God. But if you walke
 in holinesse before the Lord, ye shall dwell
 in Hope againe in me. And all Israel shall
 be gathered to the Lord, and I shall no
 more be called a rauening Wolfe, for

Your Robberies takes, but I shall be called the Lords Workman, which giueth foode vnto such as doe good. And in my seede shall bee raised vp the beloued of the Lord, whose voice shall be heard vpon the earth, and hee shall giue new knowledge, and enlighten all Nations with the light of vnderstanding, and shal come vp to saue Israell. Hee shall take from them as a Wolfe, and giue to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentils to the worlds end. He shall be among their Princes, as Muslicall Melody in the mouthes of all men, and his doings and sayings shal bee witten in holy bookes. Hee shall bee the Lords Darling for euermore: And as concerning him, my Father Iacob taught me, saying: He shall amende the defaults of thy Tribe. And when he had ended these sayings, he commanded his childe to carrie his bones out of Egypt, and to burie them in Hebron by his fathers. So Benjamin dyed a hundreth & five and twenty yeares olde in a good age, and they put him in a Coffin, and in the fourescore and eleuenth yeare before the departure of the Israelites out of E-

gypt

A prophecy
of the name
of
Christ.

Christ de-
scribed.

Christ wi-
th away
our finnes.

gypt, they and their Brethren carried
their Fathers bones priuily againe into
the Land of Chanaan, and buried him in
Hebron at the feete of his Fathers, and
returned againe out of the Land of Cha-
naan, and dwelt in Egypt, till the
day of their departure
thence all to-
gither.

FINIS.



...of the XII.
...were first found, and by whose
...they were translated out of
...*Greece into Latine.*

THese Testaments were hidden and
concealed a long time, so as the tea-
chers and the ancient interpreters could
not find them. Which thing happened
through the spightfulnesse of the Iewes,
who by reason of the most euident, mani-
fest, and often Prophecies of Christ, that
are written in them, did hide them a long
while. At length the Greekes being very
narrow searchers out of ancient writings,
sought these Testaments warily, and got
them more warily, and translated them
faithfully out of Hebrewe into Greeke.
Neuerthelesse, this writing continued yet
still vnknowne; because there was not a-
ny man to be found, that was skilful both
in the Greek & Latine, nor any interpre-
ter that might procure the translation of
this noble work, vntill the time of *Robert*
the second, surnamed *Grosthed*, Bishop
of *Lincolne*, who sent diligent searchers
as

the saide writing, without respect to the
charges which hee bare most heavily.
Therefore to continue the memorie of
those most lightsome Prophecies, to the
strengthening of the Christian faith, that
reuerend Bishop did in the yeare of our
Lord 1242. translate them painfully and
faithfully, word for word out of Greeke
into Latine (in which two tongues hee
was counted very skilfull) by the help of
M. *Nicholas Greek*, Parson of the Church
of *Dachet*, and Chaplaine to the Abbot
of *S. Albons*, to the intent that by that
meanes the euident Prophecies which
shine more brighter then the day light,
might the more gloriously come abroad
to the greater confusion of the *Jewes*, and
of all heretickes and enimies of the
Church of Christ, to whom
be praise & glorie for
euer, *Amen*.





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